

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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WHOLE NO. 276.

## THE SPIRITUAL TELEGRAPH.

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### PERSONAL AND SPECIAL NOTICES.

#### Dodworth's Academy next Sunday.

Mrs. F. O. Hyzer will speak at Dodworth's next Sunday, and perhaps the Sunday following. Our readers will remember that Mrs. Hyzer was the medium through whom Robert Burns has given some of the most interesting poetical effusions that have ever been given from Spirits. She generally commences and closes by singing poetry improvised by the Spirits.

#### Lecture in Brooklyn.

Rev. C. H. Harvey will lecture at Clinton Hall, corner Clinton and Atlantic-streets, Brooklyn, on next Sunday, at half-past 3 p. m.

#### Lectures on the "Great Crisis" in Cleveland, Ohio.

S. C. Hewitt will deliver his course of lectures on the Great Coming Crisis, in Cleveland, commencing on Sunday, August 23. He will illustrate the formation of a new Planet from the sun, and a moon from the earth, as well as the Great Planetary Transition, or Expansion of the Solar System, about to be, by several very large and significant diagrams.

#### Miss Emma Hardinge

Begs to announce that while the Amateur Choir at Dodworth's Academy will suspend their Sunday exercises during the month of August, the usual meetings for practice will take place every Wednesday evening at half-past seven o'clock, at Miss Hardinge's Musical Academy, No. 20 Fourth Avenue. Ladies and gentlemen desirous of joining the choir, and benefiting by the practice and instruction there given, are cordially invited to attend these meetings.

#### Specimens of Drawing.

Mr. A. T. Dean, Principal of the Polytechnic School located at the angle of Fourteenth-street, Eighth-avenue, called at our Sanctum a few days ago, and exhibited some specimens of maps drawn by his pupils with pen and ink. So admirably were these specimens executed that we could not withhold the offer to speak of them to our readers, though their exhibition was entirely incidental on Mr. Dean's part, and with no idea of soliciting a public notice. Without a minute and critical inspection, they would generally be taken for lithographs. An advertisement of Mr. Dean's school, will be found in another column.

#### Mr. and Mrs. U. Clark West.

Mr. and Mrs. U. Clark, editors of the *Spiritual Clarion*, Auburn, N. Y., are about to take a lecturing trip West, on the route visiting Buffalo, Fredonia, Cleveland, Ravenna, Adrian, Coldwater, South Bend, La Porte, Mishawaka, Chicago, Waukegan, Belvidere, Rockford, Aurora, Mendota, Fulton, La Salle, Peru, Joliet, Bloomington, Springfield, Alton, Ravine, Milwaukee, Madison, Detroit, Ypsilanti, Jackson, Battle Creek, Kalamazoo, Grand Rapids and some other places. Mr. Clark is widely known as a practical, efficient champion of Spiritualism, and Mrs. Clark as a young lady of unequalled eloquence and elevated spiritual culture. Both participate in each of their public meetings. Mr. Clark volunteers to receive subscriptions for the *TELEGRAPH*, as well as for his own paper. He should be addressed with particulars at Auburn, N. Y., till the 25th inst.

#### To our Numerous Exchanges.

In pursuance of what we said in the first number of the present volume of the *SPIRITUAL TELEGRAPH*, namely, "From the peculiar nature of our enterprise, and of the subject to which our Journal is mainly devoted, it will be readily perceived that comparatively few of the public newspapers are specially serviceable to us. We shall, however, be most happy to exchange with as many of our contemporaries as may desire the weekly visits of our paper to enable them to keep their readers informed of the incidents and progress of the spiritual movement, and of the unfolding phases of this new power or influence by which communication is established between man on earth, and the inhabitants of the Spirit world."

With this number we suspend our exchange with several of our contemporaries who seem not (so far as we have observed) to have felt sufficient interest in Spiritualism to notice it or this organ of its facts and philosophy.

#### Lectures on Spiritualism.

Our friends at a distance who wish Lectures given in their vicinity, are referred to our article on the subject in the *TELEGRAPH*, dated August 1st, page 108. The plan for bringing distant places and the price of Lectures on Modern Spiritualism, within the means of every neighborhood, is briefly stated: That our friends at a distance who can pay ten dollars a lecture, and keep the speaker over night, should send in their applications to the *SPIRITUAL TELEGRAPH* OFFICE, with the name of the person with whom the Speaker may correspond, or tarry over night. These we will enter in a book, and from time to time as routes can be made up, without too much expense or loss of time in going from place to place, persons having a zeal for spiritual truths which flow from a living experience, will go on these missions.

#### Spiritual Pic-Nic.

The friends of Spiritualism will hold a Pic-Nic in Winfield on Thursday, August 13. The steamer Island City will leave the pier foot of Fulton Market at 8 and 10 o'clock, A.M., and 1 o'clock, P.M. Fare to and from the grounds, 25 cents. Tickets to be procured on board the boat.

#### To Correspondents.

N. P., WISCONSIN.—Your communication is received, and we find it quite too long for its contents; besides its own claim is the only evidence that it emanates from the "Eternal Will through Washington," which claim is not supported with compactness, newness or vigor of thought. We consider its claims too inconsistent with its merits to warrant publication.

#### S. C. Hewitt

Having started on his lecturing tour for the West, will be in New York until the 16th inst., after which he may be addressed Cleveland, O.

We have just issued new editions of *Nature's Divine Revelations*, by A. J. Davis; *The Present Age and Inner Life*, by the same, and the *Epic of the Starry Heaven*, by T. L. Harris.

### THE MOVING WORLD.

—The great event of the week is the re-arrest of Mrs. Cunningham. At the close of the tragedy we have now the farce. The attempt to produce an heir to the estate of the late Dr. Burdell, in its details, is rich in all the elements of exaggerated, laughter-loving comedy, striated with the dark shadows which always form the background of crime, whether in success or defeat. While we must needs laugh at Mrs. Cunningham's labors, sufficient for a Hercules—her peregrinations with the basket and baby; her interview with the California widow; her meal of cucumbers, etc.; the trophies prepared for exhibition; her returning thanks for her safe delivery, and comments on the child's resemblance to its pretended father—who can refrain from shedding tears in spirit over her in her defeat, overwhelmed, as she must be, with shame, disappointment and remorse; and over her wretched and, we hope, innocent children?

—Mrs. Cunningham declines to have her person examined, and remains too ill to be removed to the Tombs. There are differences of opinion among the law doctors as to the effect of her last rise; some contending that the affair was hurried to its denouement too soon to constitute a crime under the statute, and others that the offense was legally perfect and complete.

—Dr. Catlin, with a cowardice common to human nature, has deserted his principal, and made himself evidence for the State. We do not see that he was needed at all. His position, however, in that category is by no means enviable.

—What is to be the fortune of that baby? What will be hereafter its own reminiscences of the strange events of which it is now happily too young to take any cognizance? What effect will they have on its life and history? And above all, whose baby is it—who is its father, and who is its mother? Do they know that it is out—that it has become famous—that the whole world is ringing, or will ring with its nameless personality and early adventures? Is it always to be called the baby—the Cunningham baby—and nothing more? We repeat, what is its name?

—It is alleged that Mrs. Cunningham's eldest sister, Sarah Hempstead, some thirty years ago, performed a similar feat of palming off a spurious baby and securing an estate. She was successful. Her husband was a Bermudian; and on his decease, the child of another sister—the same Ann Barnes, who figured as recent aid to Mrs. Cunningham—was produced and passed off as the legitimate heir. It is further alleged that the house of a gentleman in Brooklyn, which, during a temporary absence of the proprietor and his family had been offered as a home to Mrs. Barnes and her children, was, during such occupancy, robbed of its plate and valuables, a large part of which was subsequently found in Mrs. Barnes' possession. If such are the proclivities of the family, it may be very well, though very better to the young members, that an explosion of all these fortresses of fraud should occur, that they may see the legitimate wages of such acts.

—The imbroglio in which our city affairs are involved, seems no nearer a solution. The several knots, it appears, can neither be untied nor cut. The Metropolitan Board are still voting on a successor to Mr. Draper. The question of Street Commissioner is still undecided. Meanwhile claimants against the city are amusing themselves by prosecuting their demands—many of them fraudulent—and seizing and selling the furniture, pictures, etc., in the various city offices, on execution. Crimes of unheard-of atrocity are perpetrated, and murder holds her saturnalia. In the background and foreground of all this, are rushing sounds and shadows, portents of that most terrible of storms—the breaking loose of human passions—which, it cannot be disguised, in the shape of a vigilance committee, is liable at any moment to assume the conduct of our affairs.

—Kansas, on the great scale, remains quiet. Lawrence has organized her municipal government. A general election has been held under the Topeka Constitution. Gov. Walker threatened, but did not interfere; and finally withdrew his troops from before Lawrence, with the ostensible purpose of repelling an Indian incursion on the frontier.

—At Leavenworth a Mr. Stevens having been robbed and murdered, the enraged citizens feeling that there was no security for life, in spite of the efforts of Judge Lecompte and others, seized two of the perpetrators and hung them on a tree.

—The British government are endeavoring to negotiate the restoration of Mr. Barclay to the consulship of New York.

—The revolt of the natives of India, instead of being subdued, is said to be on the increase. Delhi, the old capital of the Mogul Empire, is still held by the insurgents.

—Two severe naval engagements with the Chinese are reported, in which the Chinese fleet was destroyed. The Orientals stood firmly to their guns, and fought like men. It is now evident that the intention of England is to open China to the world.



# The Spiritualists' Directory.

## PUBLIC LECTURERS.

NEW YORK.

S. B. BRITTON will devote a portion of his time to giving Lectures on the Facts and Philosophy of Spiritualism; the Laws of Vital Motion and Organic Development; the relations of Sensation and Thought to the Bodily Functions; the Philosophy of Health and Disease; also, lectures on various Moral, Progressive and Philosophico-Theological and Practical Subjects. Address, New York.

REV. T. L. HARRIS, widely known in this country and Europe as an inspired thinker, poet and orator, is one of the most brilliant and powerful lecturers on the Spiritual Philosophy and cognate subjects. Mr. H. is pastor of the congregation of Christian Spiritualists, worshipping at Academy Hall, Broadway, opposite Bond-street; and Editor of the *Herald of Light*. His address is Box 3097, P. O., New York.

WILLIAM FISHBACH, one of the first writers and speakers who took a public stand in favor of Spiritualism, who has been a close observer of its facts and phenomena, and a diligent student of its philosophy, is prepared to lecture on such branches of that and kindred themes as may be deemed useful and edifying to his audiences. Address, care of Charles Partridge, at this office.

R. P. AMBLER, one of the most eloquent and popular speakers, lectures (under-spiritual influence) on the Principles of Modern Spiritualism in all its relations. He will answer calls for lectures on Sunday, and also for lectures during the week, in the vicinity of Philadelphia, New York and Boston. Address (?)

MISS C. M. BEENE, Medium, whose lectures lately delivered in New York, Troy, Philadelphia, Baltimore, and elsewhere, have been so highly appreciated for the chasteness and elegance of their diction, and the refining and elevating character of their subject matter, may be addressed by those who desire her services as a lecturer, care of Charles Partridge, this office.

MR. & MRS. U. CLARK, the Spiritual Lecturers, will respond to calls together, or Mr. Clark alone, to officiate at marriages and funerals, or as lecturer and healing medium. Residence, Auburn, N. Y.

CHARLES PARTRIDGE, an early advocate and supporter of Spiritualism, and a diligent collector of the facts of the new unfolding, is prepared to give the results of his investigations to audiences which may require his services. Address, this office.

DR. J. R. ORTON, who has several well-prepared lectures in illustration and defense of Spiritualism, will deliver them to such audiences as may apply for his services. Address, care of Charles Partridge, this office.

DR. R. T. HALLOCK, known and appreciated as a clear and fluent speaker, will lecture on various subjects connected with Spiritualism. Address, corner of Christie and Broome-streets, New York.

MRS. B. F. HATCH (formerly Cora L. V. Scott), is a Trance-Speaking Medium, whose poetic and philosophical discourses have attracted large audiences and given high satisfaction. Address Dr. B. F. Hatch, 309 Fourth Avenue.

MISS EMMA HARDINGE will serve the cause of Spiritualism by responding to calls for lectures. Address, Musical Academy, 20 Fourth Avenue, New York.

W. S. COCKREY, Esq., a strong defender and expositor of the Spiritual Philosophy. Address, New York.

MR. & MRS. A. J. DAVIS are too widely known in the lecture-field to require anything beyond a record of their names. Address, New York.

MRS. E. J. FRENCH, the well-known Healing Medium and Trance-speaker. Address, New York.

DR. JOHN BOYCE DODS. Address, New York.

REV. T. C. BENNING, an able advocate of Spiritualism. Address, New York.

DR. O. H. WELLINGTON. Address, New York.

MR. & MRS. JOHN F. COLES. Mrs. C. is a Trance-speaker. Address, New York.

MRS. BECK, through whom Spirits speak with facility, will answer the calls of those who may desire her to lecture to them, within any convenient distance from this city. Address, 283 Eighth Avenue, New York.

REV. CHARLES HAMMOND, Trance and Normal Speaker. Address, Rochester, N. Y.

G. M. JACKSON, Trance Speaker. Address, Prattsburg, N. Y.

H. A. JOHNSON, Trance Speaker. Address, Prattsburg, N. Y.

DR. E. B. WHEELLOCK, of Rome, Jefferson Co., Wisconsin, is prepared to lecture in proof and illustration of Spiritualism and its philosophy, to those who may demand his services.

MRS. DR. CROWLEY, Trance-Speaker. Address, Victory, N. Y.

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DR. BRADLEY, Trance Speaker. Address, Buffalo, N. Y.

MRS. F. M. GAY, Trance Speaker. Address, Buffalo, N. Y.

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MRS. J. H. ALLEN, Trance Speaker. Address, Auburn, N. Y.

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REV. D. C. O'DANIELS. Address, Frankfort, N. Y.

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## MASSACHUSETTS.

A. E. NEWTON, Editor of the *New England Spiritualist*, will respond to the calls of those who may desire his services as a lecturer on the Facts and Philosophy of Spiritualism. Address, No. 15 Franklin-street, Boston, Mass.

S. C. HEWITT, formerly Editor of the *New Era*, lectures on Spiritualism, as a science, as clearly proved as chemistry or any of the natural sciences; also, on its Philosophy and its uses. He may be addressed at 15 Franklin street, Boston, Mass.

MISS ELIZABETH SMITH, Trance-speaker. Address, Boston, Mass.

## PENNSYLVANIA.

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ISAAC REHN. Address, Philadelphia.

C. H. DEWOLFE. Address, Philadelphia.

L. J. PARDEE, Trance Speaker. Address, (?)

R. D. CHAFFANT, Esq. Address, 336 Race-street, Philadelphia.

## VERMONT.

AUSTIN E. SIMMONS lectures in the Trance State, as he is impressed by the controlling Spiritual Influences. Address, Woodstock, Vt.

MISS A. W. SPRAGUE lectures under Spiritual Influence. Her abilities are spoken of in terms of high estimation by those who have been accustomed to hear her. Address, Plymouth, Vt.

REV. GIBSON SMITH will lecture on Human Magnetism, Clairvoyance, the Facts and Laws of Spiritualism, and all similar subjects wherever he may be called. Post Office address, South Shafsbury, Vt.

MRS. F. O. HAYZED, Trance Speaker. Address, Burlington, Vt.

MRS. M. S. TOWNSEND, Trance Speaker. Address, Burlington, Vt.

MRS. M. S. NEWTON delivers lectures on themes connected with Spiritualism while in the Trance state.

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MRS. H. F. M. BROWN. Address, Cleveland, O.

L. S. EVERETT. Address, Cleveland, O.

ELIJAH WOODRUFF. Address, Cleveland, O.

MRS. DR. BRITT, Trance Speaker. Address, Cleveland, O.

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F. GALE. Address, Columbus, O.

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## WISCONSIN.

DR. C. P. SANDFORD, Speaking Medium and Normal Lecturer on Spiritualism, will respond to calls for public lectures. Address, Hensleville, Columbia County, Wisconsin.

DR. E. B. WHEELLOCK, of Rome, Jefferson Co., Wis., is prepared to lecture in proof and illustration of Spiritualism and its philosophy, to those who may demand his services.

G. C. STEWART, who generally speaks involuntarily, under Spirit control, will respond to calls to lecture on Spiritualism, within any convenient distance from this city. He may be addressed at Newark, N. J.

## NEW JERSEY.

REV. J. B. FERGUSON. Address, Nashville, Tenn.

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"MODERN SPIRITUAL MANIFESTATIONS, are they in accordance with reason and revelation?"

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The whole work will be included in twelve numbers, and printed in large octavo form, with new type, on good paper, and completed within a year. Subscriptions, \$2 for the work, to be obtained from the Publishers. The first two numbers will be ready for delivery on the 24th of July.

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\* \* A liberal discount is made to local and traveling Agents.

REMOVALS AND DISCONTINUANCES.—It is our custom to notify patrons of the time when their subscriptions terminate, and if they are not renewed, the paper is stopped. We beg our friends not to deem it abrupt or unkind in us if the paper is discontinued, since our mailing clerk keeps the books in accordance with the general system we have adopted, and can exercise no discretion. The proprietors never know, except by chance, when a subscription expires or a paper is discontinued.

TO OUR CITY SUBSCRIBERS.—We purpose in future to deliver this paper to city subscribers through the regular mail, which can be done for one cent per copy, if the subscriber prepaies the postage at this office. The price of the paper and delivery will be \$2 50, and the subscriber must take the risk of the faithful performance of duty, so far as relates to the Post Office Department.

TO ADVERTISERS.—The wide circulation of the TELEGRAPH now renders it a desirable advertising medium, and the proprietors will continue to occupy a limited portion of their space at the following rates. Twelve and a half cents per line will be the price for a single insertion; each succeeding insertion, eight cents per line. To those who advertise for three months, no extra charge will be made for the first insertion. Every advertisement must be prepaid to secure its appearance for the time it is expected to remain, and it will be discontinued when that time expires.

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ALBANY, N. Y.—A. F. Chaffin, 414 E-way.  
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BUFFALO, N. Y.—T. B. Hawks, Post-office Building.  
UTICA, N. Y.—Roberts & French, 172 Genesee-street.  
BOSTON, MASS.—Bela Marsh, 15 Franklin-st.; Burnham, Federhorn & Co., 9 and 13 Court-st.  
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PHILADELPHIA—Barry & Henck, No. 335 Race-street.  
BALTIMORE, MD.—H. Taylor, 111 Baltimore-street; William M. Lang 1.

Other Agents and Book-dealers will be supplied promptly. A liberal discount allowed to the trade for cash.

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# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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WHOLE NO. 276.

## The Principles of Nature.

### CHURCH THUNDER AGAINST SPIRITUALISM.

WE, DOCTOR JOHN HILARY BOSET, BY THE GRACE OF GOD AND OF THE HOLY APOSTOLIC SEE, BISHOP OF MERIDA AND MARACAIBO.

To our Venerable Clergy, and the rest of the Faithful of our Diocese: Greeting and Benediction.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."—St. Peter, 2d Ep., ch. 2d, v. 1st.

When we read in the "*El Catolicismo*," published at Bogota, that the sect of Spiritualists, this new monster let loose from the lower regions, to attack the religion of Jesus Christ, had unfurled its banner in our continent, and especially in Caracas, the capital of the Republic, we could do nothing less than apprehend the defection it might create among the faithful placed under our charge. More sore still is our affliction, at this moment, on beholding the impudence with which they have dared to transmit to us, by last post, a printed pamphlet, styled—"*Spiritualism, or Manifestations made by the Spirits of the Celestial Spheres, with instructions how to communicate with the Spirits of the departed, with an Extract of the Manifestations made by the Spirits of the Central Circle of Caracas, by Seth Driggs, with an Appendix*;" and thus, also, Nos. 1 and 2 of the "*El Spiritualista*," the seals of which, engraved upon the covers, appear to be of the same author; and hence we have reasons to stand aghast at the spread already of these pernicious writings throughout the wide circuit of our diocese.

Without pretending to inquire what the object was of the person in addressing us these writings, still we can not but lament the aberration of the human mind in embracing the errors of this new religious sect, which Protestantism has vomited forth, in its agony to fascinate, with the mystery of darkness and the cunning of the serpent of old, the minds of the thoughtless and novelty seekers; without considering that these errors will end in making Atheists of those who become so unfortunate as to be enticed from the Catholic unity, by means of a creed that recognizes no principles.

It has appeared to us impossible, beloved diocesans, that persons of sound judgment could believe in the supposed revelations of the Spirits that manifest themselves through instruments so unsuitable and strange as Turning Tables; and much more so, since the communication is not obtained unless by means of certain numbers announced beforehand by the director, who takes upon himself to ask the questions and comment upon the answers, inducing the unwary to believe his word; without presenting, on the other hand, through these revelations, a single interesting thought, not even the manifestation of a fact hidden, or that has occurred in a remote place, whose dates and circumstances could be compared in order to ascertain the truth. Therefore, we repeat, it seems to us impossible

that credit can be given by any sensible person to all the jargon and nonsense of said writings, which contain nothing substantial or real.

It matters not, however, in what way such an invention is considered. It will always have for its author the father of lies; it will always be in antagonism to the creed of our Holy Mother the Church; it will always stain the purity of Christian morals; and consequently, should be spurned and looked upon with horror by all the faithful, who wish to remain in the true faith, and wrestle manfully against the artifices of heresy. "Our fight," says the Apostle, in his Epistle to the Ephesians, (1) "is not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." Such is the opinion of Cardinal Reischach, Bishop of Germany, respecting these turning tables and the supposed revelations, that in his pastoral, addressed to his diocesans, on like occasions, he expressed himself thus:—

"In consequence of these superstitious revelations, through which persons of distinction have yielded themselves up to such a dangerous curiosity, the last few months we have passed among you have been of bitterness and pain. We say it with all the affliction that the Catholic religion inspires: These writings, supremely deplorable, do not come from God, since they contradict the doctrines of the Church; they are a web of deceptions, errors, and superstitions, and those who engage in such publications ought to be excluded from the Church, unless they obey her by abandoning the infernal works that they had undertaken. Those who read and believe in such communications, and speak and write in defense of them, or in any other way countenance them, not only commit a most grievous sin, and become guilty of rebellion against the Church, but also to render their situation more deplorable, the absolutions they receive are null, if they do not renounce beforehand such superstitions."

Would to God, beloved diocesans, this were the only motive of our alarm: that at length, in an enlightened age that discusses everything, that can not be easily deceived, this superstition could not resist the strokes given by the hammer of investigation, and would remain consigned to the dens of darkness for those who, like the aborigines of this land, sought communications from the father of lies. But our heart fails us, and the waters of tribulation, with all the violence of the tempest, overwhelm us, when we reflect upon the aim of the author of the productions referred to, which is to wrench from the hearts of the faithful the Catholic dogmas they inherited from their forefathers, and force us to join the sect of Protestantism and incredulity! It would be necessary to write whole volumes to analyze and refute the large group of errors accumulated in so few pages; but suffice a brief review of them, and the doctrines of the Church that condemn them.

The innovator begins by quoting the passage contained in the 25th and 26th verses of the 11th chapter of St. John, without doubt to authorize the error of the Protestants, who believe in salvation by faith alone, unaccompanied by good works. We declare to you, beloved diocesans, that such passage can not serve as an entrenchment to uphold such error,

because its true import is the following: He who believes in me, that is, with a lively faith, accompanied with charity, without which it is dead, shall live for ever.

"And though I have all faith," says St. Paul, (2) so that I could remove mountains, and have not charity, I am nothing." "What doth it profit, my brethren," asks St. James, (3) "though a man say he have faith, and have not works? Can faith save him?" So it is that faith, if not accompanied by good works, is dead of itself, and the holy Council of Trent (4) pronounces anathemas and the divine malediction against him who should say that man, by faith alone, is justified.

Further along, the new magician inserts a prayer, which, without authority, he has invented to his liking, to cause to be present at his circle the Spirits whom he supposes are in the celestial spheres, and distorts, for this purpose, those words of our Lord Jesus Christ, according to Matthew: "For where two or three are gathered together in my name, there am I in the midst of them." (5) These words, although addressed in an especial manner to the Church, in her capacity of monitor or teacher to the faithful, it is true, can be applied to the faithful who assemble to pray. But can they be assembled in His name, that is, for Him, out of respect to Him, in consideration of Him, for His cause, for love to Him, looking for no one, soliciting no one but Him and His glory, who come together to interrogate their parents and friends in the other world, if they live in houses, if they dance, if they eat, if they drink, if they sleep, if they visit their friends here below, if those who depart this life unmarried will form in the other celestial matrimonies, and other absurdities of like nature?

He proceeds to assert that the 1st Epistle of St. Paul to the Corinthians, in its 12th chapter, speaks of *Spirits precisely in the same manner as they manifest themselves now*. But, in the whole of this chapter, which we have carefully examined, no such doctrine is to be found. In it the Apostle speaks of the gifts which the Holy Spirit distributes among the faithful, for the usefulness of the Church, and not to rend her seamless vesture, professing doctrines contrary to her creed. The learned expositor Estio, commenting upon this Epistle, tells us that the Corinthians, having been once pagans and idolaters, were seized with curiosity to know future things, and went frequently to soothsayers, and conversed with the Pythons and the Pythonesses; and when St. Paul wrote them this letter, there were many inspired by the spirit of Satan, who predicted coming events, and spoke various tongues. As these impostors and soothsayers might be found in the congregations of the faithful, the Apostle deemed it necessary to give an easy rule, so as to discern who were truly inspired by the Holy Spirit, and who by the malignant Spirit. This rule is, that no one inspired by the Holy Spirit said anathema to Jesus, nor could any one confess that Jesus was the Lord except by the Holy Spirit. To confess that Jesus is the Lord is to know Him, to invoke Him, to preach His name, and profess His faith. It is true that the innovator invokes Jesus with his lips, rendering Him a hated



critical homage; but denying, as he does, the existence of hell, and its eternal punishments, he denies necessarily the Redemption; and to deny the Redemption, to deny the Saviour of mankind, to execrate Jesus, is to say anathema to Jesus; so that, judging him by the rule of St. Paul, he is not inspired by the Holy Spirit.

As the communication with Spirits is the foundation of the new sect; as it denies the existence of hell for the eternal punishment of the wicked, of heaven for the eternal glory of the blessed, the moment the one and the other are judged after death; and lastly, as it considers the Church a purely human institution that should be reformed by *this new revelation*, and should admit to her altars all whom she has excluded, we shall therefore continue to refute these errors.

We can not deny the doctrine of St. Thomas, (6) that the disembodied Spirit, whether blessed or wicked and destined to purgatory, appears to men according to the providence of God. But these apparitions are not so frequent as it is generally thought, nor so subject to the will of those who desire them. Such events are true miracles that God does not perform except for most grave causes that concern His glory and the benefit of the Catholic Church; and the most part of them are not true apparitions, real and positive, but fantastical representations, caused, some of them, by the operation of the devil to deceive, and others by the good angel to instruct. It is to be remarked that human eyes can not see the Spirit, because they are two substances entirely distinct, and when good angels, or be they devils transformed into angels of light, or in all their ugliness, have rendered themselves visible, they have had to take an aerial body, as taught by the Church.

St. Paul, in his Epistle to the Hebrews, (7) instructs us that it is appointed unto man once to die, but after this the judgment. The Catholic Church understands this to be the particular judgment that takes place immediately after death, distinct from the general and solemn one at the end of the world. This first judgment decides the fate of the soul, without remission or appeal; of this Jesus Christ spoke, when he said, "The night cometh, when no man can work;" (8) and in another place, "where the tree falleth there it lieth." As the dogmatist supposes the soul to be wandering through several spheres, without having a fixed abode, we shall appeal to the Catholic dogma. There are three definitions given by General Councils, namely, the Second of Lyons, the Florentine, and that of Trent, which declare that as the souls of the just, who have not to go to Purgatory to purge their sins, since they have none, go immediately after death to enjoy blessedness, so, in like manner, those who die in mortal sin descend instantly into hell, notwithstanding their rewards and punishments may not be equal, as this depends on the inequality or degrees of their deserts or guilt. The Florentine Council adds, that the souls of the blessed go to God Triune and One, as He is in Himself, so that this divine fruition, this supreme felicity, can never be altered, lessened, nor extinguished.

For this reason St. Paul longed to be loosened from the bonds of this world, to be with Jesus Christ (9); for this reason St. John relates, in his Apocalypse, (10) having beheld a great multitude which no man could number, of all nations, and kindreds, and people and tongues, who stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and for this reason, finally, the Church from the primitive ages, commemorates the incruent sacrifice over the relics of the martyrs, and holds festivals on the anniversaries of their death, in honor of their celestial nativity.

As respects the wicked, the Church holds that for these unhappy beings there is no hope of redemption, but that they are damned, and consigned to the flames for ever. *In inferno nulla est redemptio*. Jesus Christ said of the rich miser, who was buried in hell the instant he died, and of the traitor Judas, that better had it been for such had they never been born. It will suffice any one who proceeds in real earnest, to read chap. 3d v. 12; chap. 18th v. 8; and chap. 25th of St. Matthew; the 2d Epistle, chap. 1st v. 9 of St. Paul to the Thessalonians; that of St. Jude verses 6 and 13, and the Apocalypse, chap. 14 v. 11; chap. 19 v. 12; chap. 20 v. 10. Moreover, St. Thomas (11) teaches that all deliberative will on the part of the damned is wicked, because they are obdurate in their wickedness; that if they aspire to the performance of anything good, it is for a wicked end; (12) that they never repent of sin because it is sin, and that as the blessed can not add to their reward, since

they are established in their destiny, so in the same way, the wicked can not be deserving of reward, nor can they diminish the full measure of their punishment.

The new champion of darkness, in his eagerness to destroy the Catholic dogma of a hell, this bridle which he bites without being able to break it, denies the 5th article of the Apostles' Creed, that is, that our Lord Jesus Christ descended into hell, and declares that hell is nothing more than the grave. How true it is that heretics do nothing else than reciprocally copy each other's errors! Already had the Church, yea, long before the "*El Espiritualista*" maintained such doctrine, condemned the so called sepulchral heretics, who, in ancient times, applied to the word the same meaning. She had already separated from her bosom Calvin, Le Clerc, and the Socinians who, in their interpretation of this passage of Jacob, "I will go down into the grave unto my son mourning," translated the Hebrew word *sheol* not as meaning hell, but the grave; without reflecting that Jacob, believing his son to have been devoured by an evil beast, must have supposed him unburied, and that he could only go down to him and enjoy his presence in the limbo of the just, or bosom of Abraham, as Jesus Christ calls it, and which is also called hell. The truth is, that the Church teaches that the soul of Jesus Christ, while his divine body was in the sepulcher, descended into hell, without in the least affecting his divinity and supreme power. According to the expression of David, he descended as free among the dead, (*inter mortuos liber*) to subdue the devils by his immense power, and force them to give up their spoils; to gladden and take with him the holy fathers and the just who had died before him, that they might enter and enjoy heaven and behold beautified visions; to comply with what he had promised the thief on the cross amid the agonies of Calvary; that the vaticinations of the prophets might be fulfilled. "Sing unto God, sing praises to His name: extol Him who rideth upon the heavens by his name Jah, and rejoice before Him. The impious shall tremble before Him. . . . With His mighty power He sets the captives free. . . . Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men. (13) . . . "I will free them from the power of death; from the very jaws of death will I redeem them. O Death, I am to be thy death! I shall be thy destruction, O hell!" Finally, He descended to display in those places His glory and power, and that the powers of hell, at the mention of His name, should bend their knees, as they are bent in heaven and earth. (14)

We are filled with holy indignation at seeing the insolence with which the *humble missionary* of the Spirits challenges the Church, by boasting that he does not apprehend that this column and firmament of truth, to whom Jesus Christ has promised that the gates or power of hell shall not prevail against her, (15) will oppose his sect and reject what he calls *new light*; and to turn into ridicule the wisdom of this Bride of the Lamb, of this common mother of the faithful, he compares her to the Synagogue who condemned Jesus Christ, because they were convinced that the law of the Saviour was contrary to their ancient usages and customs. Very different is the case in which we find ourselves. In crucifying Jesus Christ the Hebrews did wrong, as the Scriptures teach, and particularly that passage, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." (17.) They did wrong, as witnesseth the flood of chastisements that has poured down upon their heads; because they rejected the authority of their ancestors and of John the Baptist, who pointed him out with his finger as the true Messiah; because they did not believe in the events foretold by the prophets that were fulfilled in him, nor in the prophecies and stupendous miracles of the same Jesus Christ, nor in so many other proofs that bore witness of his divine mission. Moreover, we can not admit any other dogmas, any other articles of faith, any other morality, any other worship, any other mysteries than those contained in the Word of God, written or not written, presented by the Catholic Church to be believed with divine faith. We can not, no, not even if an angel from heaven, were it possible, came down to ordain us a different thing (17.)

From the foregoing observations, it is to be inferred that as the Church will not propose for belief dogmas different from those revealed by God through Jesus Christ, the Prophets, Apostles and canonical authors, so neither can she admit into her bosom other creeds, nor alter her actual constitution. God is not like man, to change, and the Catholic Church, which is

his work, can not condemn to-day what it prescribed to us yesterday as a rule of faith. All the truths she required have been revealed to her, because, as Jesus Christ promised his apostles (18) when the Spirit of Truth descended upon them, he showed them all the truth. Indeed, they did not claim for themselves the power to establish new dogmas of faith, but only that power to promulgate those which they had heard from their Master, nor did they give themselves any other character than that of ministers of Christ, and distributors of his mysteries. For this reason St. Athanasius said, the Bishops of Nice, defining the consubstantiality of the Word, did not say, We decree a new and unknown creed, but the rather, Thus believeth the Catholic Church.

We do not deny that after the apostolic age there may have been some revelations made to the friends of God; but the Church does not repute them as dogmas of faith. The promise made by the Saviour to the Church to be with her until the end of time, is not to reveal to her new dogmas, but to assist her, in order that she may never err in her decisions.

This theological toleration which the modern reformer attempts to inaugurate, hoping that the time will arrive when the Catholic Church, like another Tower of Babel, shall receive within her embrace Protestants and Jews, Mohammedans and Infidels, and that all united shall sing anthems to the immortal God, is an error contrary to the faith of the same Church, which has declared that there is no salvation for those who do not profess her doctrines. Sooner would the light be converted into darkness, virtue associate with vice, the truth fellowship with error, than God accept the religion of the Pagan who adores the works of his own hands, or that of the Hebrew who looks upon his Son as an impostor, or that of the Mohammedan, who believes in fatalism, or that of the Nestorian, who separates the two natures, or that of the Euthiquian, who confounds them, or that of the Protestant, finally, who fluctuates betwixt so many articles of faith. The Catholic Church, as she passes along the line of ages, will carry unimpaired to the remotest posterity the sacred deposit she has received from her spouse, the divine Founder, always proclaiming heresy as a horrid crime, and the heretic as belonging to a most wicked race.

From the preceding remarks you will perceive, beloved diocesan, what powerful motives we have had on this occasion to address you. Sentinel placed by God in an advanced post of his house, it behooves us to give you the signal of alarm, warning you against the errors and dangers that threaten you. Shepherd appointed by the Holy Spirit to tend this portion of his flock, it is our duty to make you hear our call, so that you may turn from the venomous pastures, and seek healthful ones. Despise those errors which we have pointed out to you as the bitter consequences of the insolent temerity with which some men, relying upon their own wisdom, as the holy Council of Trent says, (91) have dared to interpret the Sacred Scriptures, misconstruing their meaning to enforce erroneous opinions. Leave off reading the spiritual pamphlet and periodical, because the doctrines and practices which they teach are heretical, scandalous, contrary to the faith and destructive of good morals, under the penalty established by law against those who read prohibited books or practice immoral actions. Remain closely united around the center of the Catholic unity, linked within the Roman See, and in the person of the successor of St. Peter, and vicar of Jesus Christ on earth. Be firm in the doctrines of the Catholic Church. Listen in her name to the admonitions of your legitimate pastor, so that you may not pass for Gentiles and publicans, (20) as all unfaithful and disobedient minds are who do not respect his decisions. Finally, preserve unalterable the faith of your forefathers, in order that this being meritorious along with the exercise of charity and good works, you may receive as your reward the crown of glory, which God has reserved for those who serve him faithfully in this life.

These our letters shall be published in all the churches of our diocese the first holyday after receipt, and shall be copied in the book of government.

Given, signed and countersigned in our Episcopal palace of Merida, this 2d day of February, 1847.

(Signed) JOHN HILARY, Bishop of Merida.

By order of the Most Illustrious and Reverend Bishop,  
(Signed) THOMAS ZERPA, Prebendary Secretary.

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|---------------------------------|--|
| (1) Chap. 6, v. 12.             | (2) Ep. 1st Corinthians, chap. 13, v. 2. |
| (3) Chap. 2, v. 14, 17.         | (4) Sess. 6, chap. 9.                    |
| (5) Chap. 18, v. 20.            | (6) Supl. q. 69, part 3.                 |
| (7) Ch. 9, v. 27.               | (8) St. John, ch. 9, v. 4.               |
| (9) Philip. ch. 1, v. 21, 23.   | (10) Ch. 7, v. 9.                        |
| (11) Supl. q. 98, Art. 1.       | (12) Supl. q. 98, Art. 2.                |
| (13) Salm. 67, vs. 5, 6 and 7.  | (14) Phil. ch. 2.                        |
| (15) St. Matt. ch. 17, v. 18.   | (16) St. John, ch. 15, v. 22.            |
| (17) Ep. to Galat. ch. 1, v. 8. | (18) St. John, ch. 16, v. 13.            |
| (19) Sess. 4.                   | (20) St. Matt. ch. 18, v. 17.            |



## EXPERIENCE CONCERNING SPIRIT HEALING.

NEW YORK, July 5, 1857.

The question which occupied the attention of a recent conference of Spiritualists in this city, was one in which I felt, and still feel, the deepest interest. Too long has mankind been humbugged with the idea of miracle. There can be no miracle—no supernatural law. Nature's laws are immutable; because they are the ways of Him who can not change. To suppose that any occurrence which we do not understand, must of necessity be miraculous or supernatural, simply because we do not understand it, is presuming much upon our superlative wisdom and knowledge; it is at once saying we know intimately all the mainsprings of life and being, and that anything we don't understand must, of course, be above Nature's laws.

Let us endeavor to solve every difficulty, by referring to reason; and when we fail to accomplish our purpose, we have yet another resource—revelation: we have in that the key which Jesus Christ gave to Peter. Every one, indeed, has the key which can unlock the treasury of knowledge. We have but to apply to the still small voice of intuition, and invoke the assistance of those who are ever ready to give us the benefit of their experience as well as of their constantly accumulating knowledge in a higher life.

The question was, "Do Spirits effect their cures by means of an application of natural or supernatural law?" To suppose they accomplish their purpose by supernatural law, is to suppose that they act above their own sphere; which at once settles the question, since that must be impossible.

"Facts are stubborn things," and are the best exponents we have. I will, therefore, refer to what are to me above all hypothetical conclusions. Some four or five months after I began to inquire, *very earnestly*, "What is Spiritualism?" I was one night, just before stepping into bed, most agreeably surprised by feeling, while yet half undressed, and standing by my bedside, a soft, warm, but invisible hand laid upon each foot. It was the most soothing, calming influence I ever had experienced; and keeping myself perfectly composed, I continued to undress, and got into bed. I think while effecting this the hands were removed, but on being still, they were again applied to my feet under the bedclothes. They commenced manipulating, and produced an extremely pleasant sensation, resembling the gentle influence of a *not overcharged* electro-magnetic apparatus. The Spirit manifestations of that night witnessed by me in my own bedchamber, were of a character entirely new to me, and altogether unlooked for. My present object, however, is to endeavor to meet the question regarding the healing process, and I will forego for the present an exposition of the wonderful occurrences of that night.

For many months I was regularly manipulated by Spirit-hands applied to my feet, as distinctly *tangible* as ever I felt my mother's hand upon my person when a child; and that, too, every night until I got impatient, and petulantly requested to know what it was for. The process was then, to my great regret, suspended, and despondency was my sad experience. After a long period, however, at my earnest solicitation, the manipulations were renewed, and I began to perceive that they effected a vitalizing influence physically and mentally, the vitality of my system having been prostrated to a great degree from causes which it is foreign to our present object now to enlarge upon. Suffice it to say, that for many years I had given way to the intemperate use of alcoholic stimulants.

I shall now try to convey to the reader my experience of how Spirits operated, and still continue to operate, upon me. Three winters ago I walked often through the deep snow with a very thin pair of boots, and had my feet much injured; and every night, when I got into bed, my feet were laid hold of and manipulated in the way I have said; and while this was being done, I occasionally felt what I can not compare to anything better than to a sharp electric spark shooting up through the limb, and coursing the sciatic nerve; also more slight and numerous, but similar sensations of small electric sparks entering the feet, while the influence exactly resembling *electro-magnetism*, was at the same time felt in a gentle pricking sensation, to flow in a continued and uninterrupted stream from the manipulating Spirit-hands, until the tranquilizing and vivifying result was experienced, pervading not only the whole frame, but the brain, and tending to a general calming and soothing both of mind and body. When the winter was over, and spring approached, I began to be sensible of the breach I had

made on the laws of life, by my carelessness about my feet, for a painful, hot, itchy and inflamed swelling took place on the joint between the foot and the big toe. So painful did this become, as to render it unsafe to persevere in putting on my boot, and I began to be very uneasy, and sought to apply stimulating compounds, like opodiloe, or some oily application. I had begun to do so, but soon had not the slightest occasion for that; for, on going to bed one night, a small hand, apparently different in size from that of my former Spirit nurse or physician, was actively engaged rubbing with a circular motion upon the affected part, as though that part were placed in the hollow of the invisible but tangible hand. Next day the swelling and inflammation began to disappear. At night the little, friendly hand again renewed the application, and continued to do so until the third or fourth day, when the inflammation and swelling were entirely gone. After a very close and intensified application to solve the question, "What is Spiritualism?" I felt my vitality, physical and mental, very much prostrated, and often could not rest at nights. I begged my Spirit friends to do something for me, and on one occasion, when I had again "looked on the wine when it was red," they told me *mentally* that a willful breach of nature's laws must pay the penalty, but when done in ignorance, Spirits were willing to use their kind offices to prevent consequences. This one case was a willful and headstrong departure from rectitude, of which they had forewarned me, as they had also of the danger of going into certain company, and listening to the voice of the tempter, and from the effects of which they left me pretty much to seek my own remedy, declining to give me specific assistance, yet even then, they several times sent an electric shock very sharp into the important organs affected.

When I had perhaps become fairly willing to be an obedient pupil under their tuition, and while still suffering from the effects of a long abuse of the laws of life by intemperance, I was one night induced to make the experiment with myself, under care of my constant, invisible, but always present Spirit-friends, and instead of continuing in bed, I got up and walked the street, up and down Broadway. Occasionally I stood still, leaning upon the steps of a house, and again walking, and keeping watch of the manner in which my friends operated upon me. On this occasion they operated chiefly on the head, for that was so very much affected that I was sometimes alarmed lest a rupture of a blood vessel would occur; such was the fullness and tension experienced that I enjoyed no sound sleep. Their operations, as nearly as I can describe, were apparently sending currents of electro-magnetic vitality through the hairs of the head into the interior of the brain. This I have experienced in a smaller degree repeatedly, but that night was the most deserving of notice from the effects which followed. The eyes watered, the nose also was affected, the salivary glands became as active as is experienced when peeling a fine ripe orange, and the saliva, which I was impressed to swallow, flowed copiously into the mouth. This soon affected the stomach in a most agreeable and natural way, and the secretory organs and viscera generally were soon in a more active and healthful condition.

I trust what I have stated may be a stimulus to others to give their experience on this very highly interesting subject, as there must be, I am fully persuaded, thousands throughout the United States who have experienced more or less of the perfectly natural mode by which Spirits effect their cures of the "lame, the halt and the blind." Spirit media may not be expected to know uniformly by what method Spirits effect their cures, as they are often only the channels through whose organism the current of electro-magnetic vitality is made to flow, the medium being often abnormalized at such times; but if intelligent persons who have been healed could be induced to give the experience of their sensations, we would arrive at a rational application of nature's laws as used by Spirits, not only in healing the sick, but in all their manifestations. For my own part, I am fully of the belief that the whole teaching and practice of Jesus Christ was perfectly rational, and fully in accordance with the laws of nature. When he made clay of the spittle, and anointed the eyes of the blind, there were, in my belief, the guardian angels both of himself and of the blind man present, to attend to and complete the cure. The Christian materialism of the "holy mother" and her numerous offspring by mystery and miracle have crowded out of sight the beautiful simplicity of the religion of the man of Nazareth.

Though for many years a sceptic as to the truth of Bible record, I now believe since becoming more familiar with modern Spirit intercourse and with personal Spirit influence, that the wonderful occurrences related in the Bible, may be looked upon as so many grand philosophical experiments performed by angel hands; I have no cause to doubt the authenticity of Biblical more than any other history. If, as I once thought, the Bible were a *fable*, then the whole of modern Spirit intercourse may be termed a tissue of falsehoods; but as we know this is not so, we are warranted, nay bound, to regard not only the record of facts, but the prophecies of future events, as also authentic. Hence, I conclude from many distinct impressions which I deem reliable, as well as from analogy, that the so called miraculous conception of Jesus was after all no miracle, but a crowning display of the consummate skill of creative wisdom, in bringing into action the very same primary procreative law of progressive development, which must have taken place on the origin of each of the five distinct races now inhabiting our globe.

The rapidly effected cures at the siege of Breda alluded to by Dr. Knapp, were doubtless effected by Spirit influence! Why? Don't we Spiritualists see that every soldier in an army is attended by guardian Spirits; and that in such an event as an epidemic in the camp at a siege, when all were concentrating their energies to heal the sick—the very army were formed into an electro-magnetic battery, in which each individual, as a separate apparatus, was linked to his fellow? The same medicine was administered to all, and nearly the same treatment, and with nearly the same result.

I will go to the full extent with our worthy friend, and by far my senior in spiritual experience, Dr. Gray, on the "Love Principle," but that scientific gentleman I hope will see the necessity of pursuing the inquiry a little farther, and endeavor to establish the mode of spirit cure on a substantial basis, and that basis a scientific knowledge on the part of Spirits, of Nature's Laws.

"Love rules the court, the camp, the grove,  
And men below, and saints above,  
For love is heaven, and heaven is love."

But to return to personal experience with Spirits: For a considerable time the large toe of one foot would be held as if between a finger and thumb, giving gentle pressure, relaxing and pressing alternately. Sometimes both large toes were held at the same time, and in like manner. Sometimes there was introduced under the nails of those toes, what resembled a pointed instrument, feeling like the incision of a lancet, and very painful enough to make me wince, yet accompanied with a very pleasurable sensation through the system, and continued such conditions I have very often been put into a magnetic slumber, and presented with a short vision, or what I may call a *piec-* with an electric shock as if an instrument from an apparatus had touched the very center of one of the vital organs affected, whether the stomach or the liver; and at such moment a vivid impression would be made on the mind conveying the meaning of the teaching. More than once, so very like a real *bona fide* hand laid hold of my feet, was the sensation, that I suddenly raised myself in bed to see if any person was visible; one occasion, one of these shocks, the operation was visible; on me nearly out of bed. But with all this, I have just alluded to, threw concerted, except by my own impatience or petulance, at not being able to understand what it was all for.

I have spoken of something like an incision under the nails, knife attempting to remove the callosities from my feet, conveying to me distinctly the impression that they ought to be removed, as they impeded the intended effect of the manipulative process. A solution of carbonate of ammonia is an effectual remedy. Two or three ounces, dissolved in as much warm water as will cover the feet, applied for a few nights in succession, soaking the feet fifteen or twenty minutes each time, will prove an excellent remedy for those painful excrescences, which the head is to be operated upon, I believe it equally essential to cleanse the scalp; and although very unpleasant to the eyes and nose from its extreme pungency, I know of nothing so effectual as carbonate of ammonia for removing scurf, dandruff, or scrofulous scaly dryness from the scalp, and next to it the carbonate of soda; but the ammonia is a more powerful solvent, having a closer affinity for the pure healthy skin, being with the frequent cold bath to both head and feet, they have, no doubt, assisted the kind and never-ceasing offices of Spirit-manipulation. In some three or four months, during which a gradual change took place, my ears got affected internally, and I experienced an unpleasant hot, itchy feeling, which terminated in a small discharge of matter tinged with blood, since which I sleep soundly about the natural time.





"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,  
Editor and Proprietor.

NEW YORK, SATURDAY, AUGUST 15, 1857.

### ERRORS IN SPIRITUAL COMMUNICATIONS.

It is a blessed truth that Spirits are still fallible men, women and children; for on this fact hang all human hopes of a future existence. Suppose Spirits were as different from mortals as many believe them to be, transformed in the twinkling of an eye into embodiments of supernal purity and wisdom, would not the process or condition blot out their personality, and power of identifying themselves to mortals, their kindred and friends? Would not such high and holy condition be incompatible with the conception of mortal thoughts, and inconsistent with their utterance? If the communications from the invisible world were immeasurably higher or lower than human, what evidence should we have that they proceeded from the Spirits of our relatives and friends. Beside, are there any facts or reason for believing that physical death is itself imparts new and exalted characteristics to the Spirit? The seed which we sow in the ground produces its kind, and it is the same with animals and men; and we have yet to learn of incidents wherein nature became disgusted with herself and jumped forward a discrete degree. On the contrary, observation shows that nature steadily unfolds, never breaking the links in her chain of progress.

No human eye hath seen the Spirit at any time, however variously it may have manifested itself. Mortal form in itself is by no means conclusive as to identity of the Spirit, for parents and children who separate, and remain apart for five, ten or fifty years, are often unable to recognize each other by external forms. Appearances are constantly and more rapidly changing than the indwelling Spirit which survives them. So far as truth and ordinary uses are concerned, it is of no consequence whether we are able to identify Spirits or not, for they are not longer to be propagated authoritatively, for now mankind are individually called upon to know the truth and perform uses from *internal promptings*. But for our peace on earth and confidence in a life beyond, it is important that our departed friends should be enabled to demonstrate their spiritual existence; and how shall they do it? They can not longer present their earthly, physical forms for us to look upon, and to handle. This mode of identification is out of the question. People are inclined to predicate the presence of their Spirit friends on the narration of a fact within their knowledge, or the utterance of what they conceive to be a truth; but according to the hypothesis of some clairvoyant Spiritualists, both these may be taken by the medium from the mind of the inquirer. Hence communications which are known to be false are the best if not the only evidence to many people, of Spirit presence. Truthful communications *per se* are no evidence of the identity of any Spirit. On the contrary, if a person was naturally untruthful here, and had not been in the Spirit realm long enough to learn truth, we could not predicate his presence on a truthful communication. The narration of the incidents of a person's life is not always to be taken as a test of identity, for the reason that other Spirits may know the facts, and communicate them. Neither is the claim of the Spirit to be more respected than when he was in the flesh. A person who would write an anonymous letter, or affix to it a fictitious signature, would be liable to do the same thing in the commencement of his career in the Spirit-world. So long as lying and deceptive persons go to the Spirit-world, we must expect to receive some untruthful and deceitful communications from there.

The best evidence of identity of Spirits, consists in the sphere of the communicating Spirit which flows out and blends with our spheres while receiving communications. Sensitive persons often feel and spiritually recognize it. This influence can not well be imitated by Spirits, or demonstrated by those persons susceptible of it, to those who are not so. There are

personal evidences which are available only between Spirits and mortals who formed acquaintances on earth.

Spirits undoubtedly indulge in all the psychical experiments known to mortals, and more. Spiritual clairvoyance is used by them extensively; that is to say, a Spirit or Spirits who have formed the clairvoyant relation with a person, will use him or her to give earth-form and utterance to his thought. Mr. Mansfield, of Boston, of whom Mr. Hazard speaks in his article on page 127 of the present Number, is probably used in this way. Hence Mr. H.'s letters, addressed to his wife in the Spirit land through this medium, were probably answered through the clairvoyant process; that is, the Spirit or Spirits who use Mr. Mansfield as their medium, render their services clairvoyantly—by forming rapport with his wife's Spirit—and answer as correctly as the conditions and mode admit. These Spirits serve as mediums to convey to him through their medium what they clairvoyantly perceive would be her answer. This method of communion between man and man, and between Spirit and Spirit, or between Spirits and mortals, is by no means infallible. Many mistakes occur, and we have no doubt that if all the processes, intricacies and difficulties yet attending spiritual communion were understood, we should see the cause of many mistakes, which would absolve the Spirits from hasty and uncharitable charges of deception.

### ANOTHER \$500 OFFER.

Under the head of "A POWERFUL MAGNET," we published an article in our issue of July 25th, noticing and commenting upon the fact that Mr. J. Jarvis, a literary gentleman of Boston, had publicly offered the sum of \$500 to any medium who would explain how the phenomena purporting to be spiritual were produced, so that in the light of the explanation any other person of ordinary intelligence and power may produce the same phenomena. This offer has called out a similar offer from two correspondents, an extract from the material portions of whose joint letter we give as follows:

CORRESPONDENT, *Ima*, July 29, 1857.

MR. PARTRIDGE:

We are aware that to the candid investigator, who searches from a sense of duty to himself and others, for the pure object of ascertaining error and embracing truth, no matter in what garb they may appear, a pecuniary reward is not necessary as a stimulus to action. But as in a material sphere, most objects can be more easily effected by the aid of dollars and cents, we are willing, if such influence will avail, at the present crisis, in furthering the cause of truth, to back the proposition of Mr. Jarvis by \$500 more, provided others will contribute to swell the sum to \$50,000. We have named this amount, that there may be a quietus put on the cavilings of those of our opponents who may be disposed to object to a small sum as being insufficient to elicit the attention and justify the investigation of the candid portion of the most learned, who only, in their opinion, are competent to discover and expose the material source of the phenomena. Now, if we are deluded, let us be undeceived, and we shall consider our enlightenment cheap at the amount which we have proffered.

Whenever the proposition is fairly accepted, and a committee of Spiritualists duly appointed to receive the contributions, the money shall be promptly paid. At any time you desire, you can have good security to warrant you in the publication of the above. We do not wish our names made public until circumstances really demand it.

Respectfully yours,

W. D. Y. AND W. V. D.

Our friend from Indiana is earnest, without wishing to become personally notorious before the public. If the proposition is accepted, and his name shall be required, we are authorized to publish it.

We have never sympathized with or favored, neither do we understand that our correspondent favors, this method of determining a truth by money or its influence. He seems to think, however, that Spiritualists are in a measure driven to make these money offers, by the course which the opposition have taken. In a merely commercial point of view, it seems justifiable for Spiritualists to "carry the war into Africa," and meet money with money. And here we are also abundantly able to maintain our facts and philosophy, but we do not think the conquests to be achieved by these means worth the strife for its attainment. Beside, it seems cruel to compel a man's assent to live on, whose antecedents fill him with horror in view of such thought. Therefore it behooves us to speak kindly and deal gently with the erring ones who are ill prepared for our blessed Gospel. Modern Spiritualism contains in itself all requisite power of propagandism, and its adherents are not called on to resort to extraneous influences. We consider all efforts at spiritual proselytizing made on the strength of personal positions, wealth, fame, numbers, influence, popularity or power, as

incompatible with the Spirit of modern Spiritualism, which, if we have learned rightly, is pacific, forbearing, tolerant, long-suffering, peace-making, humanitarian, charitable, and without earnest.

### Rules for Writers for the Press.

Before proceeding with the remarks we have to make under this head, we desire to say with emphasis, that we fully recognize the fact that a man may be educated in ideas and not in letters; and that we wish nothing held back from us, which may be of real importance to the world, from the author's consciousness of his inability to put it in a fitting external dress. We are amply paid for deciphering illegible manuscripts and reducing them to form, when as the result of our labors we find ourselves in the possession of a pearl. Nevertheless none can be the worse, and all may be the better for a few simple directions to guide them in writing for the press.

1. Never attempt to write for the benefit of mankind, unless you feel something welling up in your hearts—not your heads—and struggling to get out. Until this is the case, whenever you may think, you have no message to deliver.

2. Be brief. Few writers have learned sufficiently to condense their thoughts. An idea is weakened by being crammed with words. It is not infrequent that a whole column of a newspaper might be compressed into an inch of space, with advantage to both reader and author. One or two columns of the TELEGRAPH, except in narration, is ordinarily space enough to exhaust any simple subject, so far as any writer is likely to exhaust it.

3. Use ink of a decided color. Write on one side of the paper only, and place your lines far enough apart to admit of inter-lineations.

4. Be sparing of points. Punctuate no farther than is necessary to make yourself understood, and leave the rest to the printer. The dots and dashes which many writers throw between their words, wherever they suspect a pause or stop may be needed, are a crying vexation and a nuisance to editor, typesetter and proof-reader.

5. Be sparing of capital letters. It should seem not beyond the reach of any writer to remember that the first word of every period, the names of persons, places, rivers, mountains, etc., with the name of the Supreme Being, should begin with a capital, and that beyond this, all is discretionary or depending on circumstances. But this discretion, and these circumstances do not ordinarily extend to such words as *by* and *the* and *to*. Better is it, therefore, unless acquainted with the customs of book-craft, to leave all this discretionary part in the use of capital letters also to the printer.

6. Need we say, in closing, that *i's* should be dotted, and *f's* crossed; that the letters *a, u, n, v, o, i, e*, were never intended to be all made alike; and that a special object of the art and mystery of chirography is to form letters, and thence to combine them into words, in such a manner that they may be read?

### Proposed Indian Aid Society.

A provisional Committee appointed at a meeting held in this city on Thursday, July 29, to call public attention to the existing relations between the United States and the Indians, have published a report in which they recommend the formation of an Indian Aid Society "which shall aim, on the one hand, to diffuse as widely as possible carefully attested facts, conveying to the public mind juster views of that unfortunate race, and on the other to introduce among the Indians themselves the arts and customs of true civilization, by means of carefully selected instructors, who may volunteer to become settlers on their respective reserves." With this object in view, it is proposed to call a meeting at an early day, of which due notice will be given. We regret that the limits of our space this week will forbid the publication of the circular entire, but we will endeavor to lay it before our readers in our next. Meanwhile we invite the attention of all our readers to this benevolent and praiseworthy object.

### The Principle in Baltimore.

From the July Number of the *Principle*, we learn that that Journal will hereafter be issued (monthly, as usual) in Baltimore, Md., and that Mr. Wm. M. Luning of that city will henceforth be associated with Mr. Conklin in its publication. All communications and subscriptions for the *Principle* should hereafter be addressed "Luning and Conklin, 276 Baltimore-street, Baltimore, Md." Mr. Conklin will remain in this city, and continue to give sittings for spiritual communications, as usual.



BOOK OF THE SPIRITS.

Le Livre des Esprits, contenant les principes de la doctrine des Esprits sur la nature des Esprits, leur manifestation et leur rapports avec les hommes; les lois morales, la vie présente, la vie future, et l'avenir de l'humanité; écrit sur la dictée et publié par Veridic des Esprits, supérieurs, par ALLAN KARDEC. Paris: E. Dentu, 1857. 8vo, pp. 176.

The English of this is: "The Book of the Spirits, containing the principles of the Spirit doctrine concerning the nature of Spirits, their manifestation, and their relations with men; moral laws, the present life, the future, and the future of humanity; written under the dictation and published by the order of superior Spirits; by Allan Kardec."

This book was received in connection with an elegantly composed letter from the author, which, partly for the explanation it affords concerning the book, and partly on account of its general interest, we are induced to translate and insert in this place, trusting that the author will excuse the liberty we take with a document which was intended solely for our private perusal. It is as follows:

PARIS June 11, 1856.

Sir: I have the honor to forward to you by the same mail, *The Book of the Spirits* which I have just published in France. I venture to hope that you will receive it in kindness, and favor it with a mention in your estimable journal.

This book, dictated by the Spirits, contains their instruction on all questions of interest to humanity, and forms a complete, methodical embodiment of philosophical and moral doctrine. It is regarded here, by all who have read it with attention, as a guide which should lead men into a better path, in destroying the abuses which have corrupted the purity of Christianity. Here is what a very wise man has written concerning it:

"This is the most interesting and instructive book I have ever read. It not only meets with an extensive perusal. All the great questions of metaphysics and morals are elucidated in its pages in a most satisfactory manner; all great problems are here solved, even those which the most illustrious philosophers have not been able to solve. It is the book of life; it is the guide of humanity."

It was in the design of Providence, Sir, that the United States should be the primitive center whence the light should proceed; this will in the future be a glory to that country which, in so short a time, has placed itself in the rank of the first nations of the earth.

The end of the manifestations of Spirits is the regeneration of humanity. Such manifestations have occurred in diverse epochs, but despotism, ignorance and prejudice have suffocated them. For the Spirits to manifest themselves conspicuously and without hindrance, a free, and above all, enlightened country was necessary; and they could do no otherwise than choose the United States.

By the Book which they have written in France, you will see, Sir, that if they have accorded you the privilege of the initiative, their instructions have not failed to come to us also. The Spirit doctrine is making rapid progress, and each day it adds to itself numerous devoted and enlightened proselytes, who labor in its propagation, and who will be happy to be seconded by you, for the truth is cosmopolitan, and its country is the entire world.

Receive, I pray you, Sir, the assurance of my most distinguished consideration.

ALLAN KARDEC.

Paris, 8 Rue des Martyrs.

The first 31 pages of the book are occupied with the author's preface, in which he answers diverse objections to the doctrines of spiritual intercourse, and elucidates various points and considerations which the novice investigator meets upon the threshold of this general subject. In this preface we find nothing which will be more likely to interest our readers and illustrate the character of the spiritual communications that are occurring on the opposite side of the water, than the following synopsis of the leading doctrines received from the Spirits, and which are found in various forms, scattered through the book:

"God is eternal, immutable, immaterial, unique, all powerful, supremely just and good."

"He has created the universe which comprehends all beings, animate and inanimate, material and immaterial."

"The material beings constitute the visible and corporeal world, and the immaterial beings the invisible or Spirit world, that is to say, the world of Spirits."

"The Spirit world is the normal, primitive and eternal world, pre-existent, and surviving all things."

"The corporeal world is but secondary; it might cease to exist, or might never have existed, without altering the essence of the Spirit world."

"Corporeal beings inhabit the different globes of the universe."

"Immaterial beings are everywhere; space is their domain."

"Spirits temporarily assume a material and perishable envelope, the destruction of which, by death, leaves them at liberty."

"Among the different species of corporeal beings, God has chosen the human species for the incarnation of Spirits; it is that which gives them their intellectual and moral superiority over all others."

"The soul is an incarnated spirit, of which the body is only the envelope."

"There are among men three things: 1st. The body or the material being analogous to the animals. 2d. The soul or the immaterial being, the spirit incarnated in the body. 3d. The

bond which unites the soul and the body, the principle intermediate between matter and spirit."

"Man has thus two natures: by his body he participates of the nature of the animals of which he has the instincts; by his soul he participates of the nature of Spirits."

"Spirits belong to different classes, and are not equal either in power, in intelligence, in wisdom or in morality. Those of the first order are superior Spirits, who are distinguished from the others by their perfection, their knowledge, their approximation to the Deity, the purity of their sentiments and their love of good: these are the angels or pure Spirits. The other classes are removed by little and little from that perfection; those of the inferior ranks are for the most part inclined to our passions—hatred, envy, jealousy, pride, etc.—they are pleased with evil. Among them are those who are neither very good nor very bad. Rather maddlers and bores than sinners, malice and inconsistency seem to be their trait; they are wanton Spirits."

"Spirits do not perpetually belong to the same order; all are growing better in passing through the different degrees of the Spirit hierarchy. That amelioration takes place by incarnation, which is imposed on some as expiation, on others as a mission. The material life is an ordeal to which they must submit several times, until they shall have attained absolute perfection; it is a kind of sieve or expurgator from which they go out more or less purified."

"On leaving the body, the soul re-enters the world of Spirits whence it came, to resume a new material existence after a lapse of time of greater or less length, during which it is in a state in which it may be called a wandering Spirit."

"The Spirit having to pass through several incarnations, it follows that all of us have had several existences, and that we will yet have several others, more or less perfected, whether they be on this earth or in other worlds."

"The incarnation of human Spirits always takes place in the human species; it is an error to suppose that the soul can be incarnated in the body of an animal."

"The different corporeal existences of the Spirit are progressive and never retrograde; but the rapidity of the progress depends on the efforts which we make to arrive at perfection."

"The qualities of the soul are those of the Spirit which is incarnated in us; thus the good man is an incarnation of a good Spirit, and the perverse man is an incarnation of an impure Spirit."

"The soul had its individuality before its incarnation; it preserves it after its separation from the body."

"At its re-entrance into the world of Spirits, the soul finds there all whom it has known on earth, and its memory retraces all its anterior existences, with all the good and evil which it has done," etc., etc.

This doctrine of the successive re-incarnations of the human soul (which is a modified form of the ancient doctrine of the metempsychosis) is specially set forth by the Spirits in the VIIth chapter of the book, and is incidentally expressed elsewhere. The American Spiritualist will regard it as a singular feature in Spirit teaching, and a striking exemplification of the oft-repeated declaration, made through mediums and otherwise, that the opinions of men in the other life differ as do those of men in this world. We believe that in the immense mass of Spirit teachings, often variant, and sometimes, it must be confessed, absolutely contradictory, that have been given through American mediums, no doctrine externally resembling this has yet appeared in any conspicuous form, but, on the contrary, Spirits and Seers have uniformly maintained in the most positive manner, that the soul receives its first individualization in a one and only life which it lives in the flesh, and that once separated from the physical body, there is no law by which it can ever normally resume another of its own. And this view, so far as we have observed, has seemed to commend itself to the reason and intuitions of the majority of intelligent investigators, as the one most probably correct.

Yet it is difficult to believe that the doctrine under consideration, so distinctly and extensively elaborated, and set forth with such apparent sincerity, did not originate in some truthful source of impression, whatever failure there may have been on the part of the medium and spirits to ultimate it in an unexceptionable external form. That the mental habitudes of the medium, and the general sphere of thought which he represented (and which must necessarily have constituted the earthly solvent or matrix of the influences directed upon him from the Spirit world) may have had some effect in determining the verbal forms in which the Spirit intelligence is here clothed, is indeed highly probable; and as this hypothesis becomes fixed in the mind, a truth, as we conceive it to be, looms into sight which may, in whole or in part, have constituted the origin and basis of the forms of expression which we have here before us.

Assuming the earthly existence as the foundation and germ of the eternal hereafter life, it would seem that it must necessarily, and in a vital sense, determine by its own qualities the

character of that future Spirit-life which is but a prolongation of itself—just as the character of a superstructure is determined by its foundation, or as the species of a future tree is determined by the species of germ that is planted in the ground. This being the case, if a Spirit games out of the material world without the elements of progress in a life specifically divine and holy, it never can change the specific and constitutional qualities of its being, however it may progress in the development of those same qualities, except by returning again to the conditions of the external, earthly or germ-life, and thence rectifying the very foundation of the eternal spiritual existence, by unreservedly and unconditionally submitting the self will to the divine will, and, with the tractableness of the little child, placing the very rudiments of the affections and thoughts thus existing only in the external life, under those divine and heavenly influences which can alone ennoblate and develop unalloyed goodness in the soul, and so fit it for heaven. This view of the dependency of the soul's true and heavenly progress in the future or interior state, upon the moral elements of simplicity and child-like tractableness to divine influences, which it relationally imbibes in the external or germ-life, is not only thus deducible from known principles and analogies, but has been frequently asserted by Spirits, and phenomenally illustrated in their manifestations; and no other view will account for the fact that thousands of Spirits have come, through different mediums, asking instructions and progress in the external from those still in the flesh, in order that they might know how to begin their lives anew, and begin them from the very foundation of their being, which, as before stated, is in the external or earthly degree of their souls.

Now this return of the Spirit to the external or earthly degree is virtually, and so far as all its moral effects are concerned, a re-incarnation of the Spirit for the time being; and we are not sure that this is not precisely the truth which the Spirits aimed to express through Mons. Kardec in this book. It is questionable whether an idea that was probably so far removed from the general sphere of the medium's thoughts would have been likely to assume a more accurate verbal form in any attempt which Spirits might have made to express it through him.

Mons. Kardec's book is divided into three parts. The first contains Spirit-teachings concerning God, creation, the corporeal world, the Spirit world, and various material and spiritual existences and their laws. The second treats on various moral and social laws, such as the law of worship, of labor, of reproduction, of preservation, of destruction, of society, of progress, etc., etc.; and the third treats on moral perfection, conditions of happiness on earth, future rewards and punishments, etc.; beside which there is an appendix containing notes, statements of fact, etc., etc.

The Spirit instructions are given mostly in the form of answers to questions, the informalities of the results of this process being reduced to more methodical shape in a second column on each page, parallel to the one containing the questions and answers. It was our intention to give some further translations here, but our space is full. We shall perhaps recur to the subject in some future number of the TELEGRAPH, and give some further specimens of the matter and style of the work. r.

MRS. HATCH IN WISCONSIN.

We find in the *Daily Wisconsin*, published at Milwaukee, an interesting account of two lectures delivered by Mrs. Hatch at Albany Hall in that city on Sunday, the 19th of July. The writer, apparently the editor, treats the subject of Spiritualism with great fairness and discrimination, as one no longer to be sneered at and tabooed, but as properly challenging attention from the startling and extraordinary nature of its manifestations. He says: "In whatever way you account for the wonderful knowledge and powers of language which she (Mrs. H.) displays, whether as the inspiration of Spirits, the results of devoted and exhausting study, or the intuition of genius, the fact itself, as it stands forth patent to all, is an extraordinary phenomenon."

The course pursued at the lectures in Milwaukee was the same as that most commonly adopted here. A committee was selected by the audience to propose a subject, and on this Mrs. Hatch at once, without delay or preparation, commenced to discourse. The theme of the morning was the "Creation or



Origin of Mankind," and we subjoin the *Daily's* account, both of that lecture and the one which followed in the evening;

As soon as the theme was announced, the lady stepping forward to the desk, offered a most beautiful and eloquent prayer, and then unfolded her subject. She spoke over an hour, most beautifully, without the slightest hesitation, going over the whole range of philosophical and theological theories on the matter, analyzing them and pointing out their supposed fallacies, and then giving her own solution of the subject. The Moslem account of a lump of clay being inbreathed by the spirit of the Almighty, was allegorically true. The material form of man was being sublimated from the mineral and vegetable kingdoms for ages; and when at last it was fit for the reception of spirit, which also had existed forever, though distinct from matter, then the essence of Deity was informed with the human organism, and became individualized. She denied that there ever was such a thing as Creation by God. It was only a refashioning and developing into new forms, of the material that for all eternity had rested in the bosom of Jehovah. She held, too, that the race never sprung from one pair, but that the Adams and Eves were as numerous as the nations.

In the evening, quite a large audience assembled to hear the medium. The committee appointed for the selection of a subject, were Hon. Judge Smith, Hon. Judge McArthur, and S. M. Booth. The subject selected was "Death, Man's state after Death, his Destiny, and the means by which he must reach that Destiny." \* \* \* She premised, upon opening her discourse, that there was no such thing as death. God was life, God was everywhere, and death could not exist with God. What we call death is only a new form of life. Decay itself proves that there is life there, else how could it dissolve and take new form. The farmer puts decayed substances on his barren field, and life and beauty spring therefrom. Can life spring from death? The human body, when it has answered the end of its form, by developing its spiritual tenant, is laid in the ground, but still lives, for it goes on to arrange itself into new forms. Man possesses a spiritual body, which in the earth-life pervades every fiber of the material body, and is the medium through which the spirit acts upon the material organs. After what we call death, the spirit lives in this spiritual body, which corresponds in all respects to the material body, except that it is so refined as to be invisible to material eyes.

Man does not instantly change his moral state, as he passes the grave. If he dies a murderer, he is a murderer still; if a thief, a thief still; if avaricious, selfish or cruel, he displays the same qualities still. As long as he puts off reformation, either here or hereafter, he relatively falls back so far in the line of advancement. No time lost can ever be regained. All intelligences are dependent, one on the other. They reach to those above them for assistance, and extend the same to those below. The destiny of Man is eternal advancement toward oneness with God.

#### INVESTIGATING CLASS.

Session of Wednesday, August 5. Question for consideration: "Have animals an organized spiritual entity—a self-conscious intelligence; and do they at death pass to another sphere or condition of existence?"

DR. WEISSE'S PAPER.

The Bible worshiper has a short answer to this question. The Old Testament phraseology, "the brute that perisheth," is sufficient to cut the thread where it begins to be most knotty for the sincere investigator and seeker for truth, independently of authority, testimony or book.

I take the ground that I must "work out my own salvation" with regard to this and similar questions. Christ tells us that a man may rescue his ass from a pit, even on the Sabbath day. Did he make this declaration from a motive of interest as to the value of the animal to its owner, or from a motive of sympathy for the animal? I for one am inclined to assign the latter motive to the great Jewish Reformer and Medium. The Bible worshiper, who is but an old Jew under the appellation of Christian, may stick to the old record, and assign to his Redeemer and God the former motive. The Jewish Reformer even speaks touchingly upon the *lilies of the field*, and expresses a sympathetic admiration for vegetative life. Of course he could not speak of a soul in animals and plants to a nation whose sacred Scriptures do not contain the word immortality, even for man. As for me and any other devout thinker, he expressed enough in the two allusions made to animals and plants. His blind and besotted countrymen could not understand him; but the Christian, alas! might have understood him, if he had not been led for eighteen centuries by a priesthood that were but Jewish Pharisees under the guise of Christians.

I think animals have an organized spiritual entity, from the fact that all, according to their position in the scale of being, show not only an adequate degree of instinct, but also an adequate degree of intelligence, and some of them so high a degree of the latter that it almost rivals that of man, and especially that of man on a lower plane of unfolding.

I also think that at death the Spirits of animals pass to another and higher sphere of existence, from the fact that they

are capable of a second sight, which has proved itself even keener than that of many men: I mean by this, that animals can see ghosts—a fact admitted at all times and by all nations. I believe, furthermore, that the Spirits of animals in another state are fitting themselves to return to this and other planets as the initiative souls of men. For this I have neither fact nor proof to offer. The further developments of science and Spiritualism must furnish both.

The immortal Harvey rose against the "*generatio equivoca*" of animals, and pointed everywhere to a higher spiritual nature of life, which he called *vis enthea* and *anima vegetativa*, that pervades all existences.

The very word *animal*, which the Romans derived from *anima* (soul), and *animus* (mind), shows what that great nation thought on this question.

Dr. Curtis conjectures that animals have souls, hence that they live after death, also that the goal of their progress must ultimately be a human form, which they probably reach after a series of metempsychoses, occurring in successive planes of existence.

Rev. T. C. Benning thinks we should make a distinction between *life* and *spirit*. He thinks the immortal Spirit is predicable only of human beings.

Mr. Partridge said—

Four kingdoms or divisions of creation are generally recognized, namely, the mineral, vegetable, animal and human. He thought the fifth kingdom had been fully born, and that we were now warranted in adding the spiritual kingdom. All these are demonstrable by external or physical phenomena. These divisions are made to group or comprehend phenomena of certain distinguishable characteristics, but included in each there are infinite varieties of shades and types. His best thought on this at present ultimated in this, that the mineral was the lowest or first kingdom so far as man can know, and out of this the vegetable kingdom was born; that is to say, in the course of combining and expressing the different capabilities of the mineral kingdom, elements were evolved which produced the vegetable kingdom, and this in turn proceeded to express itself in all its varieties and capabilities, in the course of which it gave birth to the animal kingdom, and the animal to the human.

He thought the multiplying of the varieties in these kingdoms was to be likened to the development of truth and righteousness in man. It did not exhaust, but gave more strength. Hence he considered, that at present the whole universe, and every part and particle, is infused with all the varieties of form and degrees of life; so that if it should come to pass that any one form, or kingdom of creation should be at once stricken from the earth, new forms would burst into existence. According to this developing or unfolding process, he thinks the Spirit or conscious existence, without what we call physical earth-forms, must necessarily be born out of the *human degree of life*; that is, the *spirit existence* is a continuation in the series of nature's unfolding. Hence he does not think that animals have a conscious existence, or any existence as distinct animals, identities, or personalities, beyond the dissolution of their bodies. On the contrary, he thinks their lives, like their bodies, combine with other elements which express themselves in the next higher type in the series, and that all below finally culminate in the human; and that by virtue of this culmination of all the elements in the universe in man, birth is given to the fifth or spiritual kingdom, and to conscious immortal entities or beings.

In support of his theory Mr. P. cites the fact, that earth taken from any depth in the ground, if brought to the surface and kept from all seeds and animals, will evolve vegetable forms, and then animal life, from its own inherent powers; showing that the germs of these are inherent in every particle of earth. Again, he cites the sensitive plant as the link between the vegetable and animal kingdoms, and he referred to the various types, which are supposed to form the connecting links between the animal and human kingdoms, and finally to the different races of human beings which have appeared on the earth separate and apart from each other, as demonstrating the capability of nature to produce of itself, through this series of unfolding, the human type.

A long and interesting discussion and friendly criticism ensued, in which we were too much interested to report.

The true object of education is to give children resources that will endure as long as life endures; habits that time will ameliorate, not destroy; occupation that will render sickness tolerable, solitude pleasant; age venerable; life more dignified and useful; death less terrible.

#### NEW YORK CONFERENCE.

Session of August 4.

The question proposed was, An inquiry as to what is the difference (if any) between Spirit and Intellect?

Mr. PHOENIX suggests that Intellection, which is defined to be the act of understanding or the apprehension of ideas, is simply an externalized impression; that is to say, an impression rendered objective in the form of thought, by impregnation from without. He thinks man has not the power to create ideas in and of himself alone; but only the ability to observe, and take an inventory of facts and principles, which facts or principles generate the impressions within us, and are subsequently born or externalized in ideas, thoughts, words and actions, or results. We know that man can not, *a priori*, think out a natural law. He can not determine, for instance, by an unaided effort of his own mind, which will dissolve the most salt, hot water or cold. Experiment alone can determine the question. This and a thousand similar illustrations which might be given, lead him to suppose that thought is an assimilation or appropriation of intellectuality, received through impression and individualized merely by the personality of the recipient. He doubts an individualized ability to generate ideas in and of itself.

Mr. WHITMAN wished to know, if we grant that man as an individual has not the power to originate thought, what constitutes the difference between the human and the brute? Brutes can observe as well as men.

Mr. PHOENIX answers, the difference is not much, and consists only in degree. From the primitive rock up to man, we encounter a continuous and gradually ascending series in which no abrupt break is observed. Each link in the chain is marked by a numerical increase in the primates aggregated, each aggregation giving rise to new functions, the manifestation of which constitutes the observed difference between man and all below him. If we claim mind for man, and deny it to animals, we assume an abrupt break in this chain, and run counter to the natural inference resultant from all observation. The honey bee and other insects appear to be well posted in geometry, and their architectural functions are as wonderful as the sacred temple of Solomon. From which he infers that the difference between King Solomon and a hornet is not marked by the absence of intelligence in the latter, but by a difference both in the quantity and quality of their primates.

Mr. ANDREWS thinks much confusion arises from the loose definition of the terms we use. Intelligence is sometimes used to express the functions of certain faculties, and then again it is put for the mind itself. We need a sharper definition. He calls it the analyzing property of the mind, and in this sense he thinks it would be pertinent to ask, what is the difference between intellect and intuition? but the question in its present form has about the same significance to him that an inquiry would have, as to the difference between a tree and its branches.

Dr. GRAY defines intelligence to be the exercise of the external senses, and the conclusions founded thereon. Intuition is the exercise of the internal senses. These senses are the more perfect in their organizations, by as much as the spiritual degree of the observer in its normal exercise is more perfect than the sensuous degree. The difference between the brute and the human consists in this: that the brute has no internal senses; at least he has seen no proof of their existence below the human plane. The brute is not a subject of the trance-state; man is, and through its observed phenomena the existence of these faculties in man has been demonstrated. The brute, so far as we know at present, can manifest only from the external or sensuous plane; whereas the facts of Mesmerism and modern Spiritualism indicate an indefinite series in the human, and establish beyond all refutation the existence of two at least. When the external or bodily organs of the brute are paralyzed, all manifestation ceases. But there is ample proof that this is not so with man.

Mr. PHOENIX says animals are somnambules, in proof of which he cited the genus *Equus*, species *Ass*. He was possessed of six specimens of that illustrious tribe, and they electrified the whole neighborhood by their somnambulant feats. They would march in solemn procession to their usual watering place, and howl in concert, *fast asleep*, by way of glorification over the achievement.

Here the reporter was benevolently inclined to suggest the hitching on to the argument of Balaam's quadruped, inasmuch as he is said to have addressed his rider in good translatable Hebrew; but, dreading lest the pursuit of victory should lead some enthusiastic brother to match that ancient homily with a comic song in low Dutch, from some more modern brute, he piously forbore, and left the argument to the safe conduct of the six inspired somnambules already in the field.

In the midst of this profound cogitation, Mr. ANDREWS attempted a reconciliation of what might seem discordant, by citing the distinction between the *relative* and the *absolute*. The air and the earth in a relative sense differ, and may be truly spoken of as differing. But in the absolute sense—the point to which the metaphysician pushes all inquiry—they are one and the same thing. He thinks there is no evidence that animals, whatever other powers in common with man may be fairly ascribed to them, are able to withstand the shock of death with an unimpaired individuality. He doubts even, whether all who bear the human form are capable of it.

Mr. PHOENIX does not contend for the conscious immortality of an animal; but he can not think that, when a dog dies, his Spirit-proximates are instantly dissolved into nothing, because to suppose this, involves the absurdity of accrediting to a thing that can be resolved into nothing, the power of preserving a *living organism*. Observation discloses no analogy for such a conclusion. How these Spirit-proximates play their part in the grand economy of Spirit life, he may not be able to point out demonstrably; but that there is an intimate rela-



tion between all the elements of Spirit, binding together all the planes of its manifestation by one consecutive chain, he is certain, though he may not have found it.

Mr. COURTNEY accepts the statement of Dr. Gray with respect to the distinction of the human from the brute, and adds that man can think from *interior premises*. Man can look within, and trace a long chain of deductions, which the brute has failed to present any evidence of his capacity to do. He can separate his affection from his thoughts, and consciously assign a more interior position to his feelings than to his intellect. The affection *makes* the form, while the intellect simply gathers a few of the crude materials, and then sits quietly down, able only to observe a small portion of the most exterior of its wonderful processes. As before said, man is shown to be organized on *two* planes at least, the animal on but *one*, and that the external. On this plane the dog may think, and manifest all other functions necessary to the individuality of a mere life in the body.

Mr. PHOENIX cited several interesting anecdotes to show that the dog and other animals acted as clearly from reflection as man does, and often with better judgment.

Dr. GRAY remarked that the question might be viewed from another stand-point, that of influx. All forms are inspirable on their own plane. When, as Mr. Phoenix says, a new function is outwrought, as in the birth of a child, it is receptive of influx only on the human plane. That of which the child is receptive can not flow into a dog, because the spiritual plane only can respond to spiritual influx. But whilst he had failed to discover any traits of a spiritual plane or body in the brute, he was free to concede that the fox was a very cunning animal, and the ox a very patient one, though he doubted whether either of them could be inspired.

Mr. DEVON instanced the sand swallows as evincing the ability of vaticination in always perforating the bank for their nests, above high water mark of the freshest that subsequently was to swell the stream that coursed along its base. He always knew when they were to have a freshet, and to what extent, by observing that peculiarity of the swallows. It looked to him wonderfully like inspiration.

Again the reporter lapsed into one of his usual reveries, and had the strange fancy that some one wanted to say, or *might* say, that our friends had very ingeniously, though doubtless without premeditation, constructed a MAN WITH FOUR LEGS! The enlightened liberality, however, which had lifted the animal to the plane of the human, and had made him *in potentia* a peer with man, had forgotten one little trifle, and that was, to provide a suitable *body* through which to manifest his equality of *soul*. The thought would obtrude itself that the form of a *hyena* was not the most fortunate external structure for an "apostle to the Gentiles," and that it must be downright "cruelty to animals" to press the inspirations of genius into the body of a jackass.

Adjourned.

R. T. HALLOCK.

#### MR. MANSFIELD'S MEDIUMSHIP.

NEWPORT, R. I., 7mo 27, 1857.

TO THE EDITOR OF THE SPIRITUAL TELEGRAPH:

In your issue of the 25th instant, I notice a communication from a Boston correspondent, in relation to J. N. Mansfield's mediumship, which I think is calculated to mislead your readers in some particulars. Your correspondent states, that when replies to sealed letters are given to Mr. Mansfield, they are "always to the point, no mistake having occurred (so far as he knows) now for about two years, in writing about fifteen thousand letters! Very many persons to whom these replies are addressed, have responded to their entire accuracy, while no one out of this large number has demurred in the least."

Now all this *might* be true, and still leave the writer of the letter grossly deceived, as I will endeavor to explain.

For nearly two years past I have been an investigator of Spiritualism, and though my opportunities have been circumscribed, still I have witnessed enough to satisfy me that the Spirits of departed mortals do communicate with us through what are called "mediums." During this period I have received, among a great variety of communications from various relations, friends and others in the Spirit-world, many from my deceased wife. These have been mostly given through two particular mediums, and they have generally accorded so harmoniously with what I know her sentiments and tastes to have been while on earth, that I have but little cause to doubt the identity of the Spirit whence they profess to come.

For some months I had been in the habit of attending a particular circle weekly (sometimes oftener), receiving convincing assurances of the presence, among other regular attendant Spirits, of that of my deceased wife. Having heard of Mr. Mansfield's remarkable gifts, I addressed a sealed letter through his mediumship to my wife, and soon received what I should have deemed without some experience in the phenomena of Spiritualism, a very satisfactory answer. It contained abundant proof that the respondent must have read the communication either under the sealed envelop or in my own mind; but I thought I detected in the communication modes of expression and phrases of thought different from what I knew to have characterized my wife while living, and not exactly in harmony with communications received through the mediums I have before alluded to. Upon questioning what purported to be her Spirit at the circle I was accustomed to attend, she distinctly stated that I had been deceived, and that she had no knowledge of the communication I had received through Mr. Mansfield.

Deeming it important that the subject should be farther investigated, another member of our circle addressed a similar sealed letter through Mr. M., to a Spirit friend with whom he had been in intimate communication for years, in which, with the cognizance and approval of his

heavenly visitant, a private mark or signal was asked for. An answer was shortly received, like the former one very appropriate, apparently, to the tenor of the letter, but general in its terms, and without the mark asked for, or any allusion being made to it. At our own circle subsequently, the Spirit addressed denied any concern in, or knowledge of, the answer.

A gentleman of our acquaintance, not of our circle, but a believer in the phenomena of Spiritualism, now addressed a third letter in like manner, and received a similar answer, more general in its terms, if possible, but still showing that his letter must have been read by the respondent.

We now laid the matter before a presiding Spirit of our circle, and asked an explanation. It was given us in response, that the letters sent to Mr. M. were read and answered by Spirit influence, but not by those purporting to reply; that Mr. M. was attended by a class of undeveloped Spirits, which the Spirit in communication designated as *clairvoyant* Spirits, who penetrated the sealed envelopes and gave answers to communicators generally correct, as far as they went, but only such as could be gathered from the text.

It is a maxim in law, that testimony that proves too much is equally faulty with that which proves not enough. In the communication rendered through Mr. M. (which is lengthy) from what purported to be the Spirit of my wife, speaking of Mr. M.'s mediumship, the Spirit says: "We are thankful that we have found a medium that is guarded by a band of the higher intelligences, and to that degree that no dark unprogressed Spirit is allowed to come near him; in fact no Spirit below the fourth sphere is allowed to communicate through him. Hence no mistakes ever or seldom are communicated." Now, if this is so, and if the answers received by the fifteen thousand querists alluded to by your Boston correspondent were really from the Spirits to whom the letters were addressed, it would seem to follow that they must have all been, without exception, as high at least as the fourth sphere, which I think improbable.

The test alluded to by your correspondent, as being received from the Spirit of Benjamin Franklin, may have been true as regards the identity of the Spirit; but the circumstances as related are far from establishing that fact conclusively in my mind. On a certain occasion, while in communication with what purported to the Spirit of my wife, not receiving a satisfactory reply to a query proposed, I remarked that I was going to a neighboring city the next day, and would ask an answer through a medium there. What professed to be a friendly Spirit from a good sphere, immediately assumed control of the hand of the medium, and cautioned me to be on my guard; for a malicious or mischievous Spirit present, had indicated by his thought or countenance, that he meant to personate the Spirit of my wife and deceive me. The next day I visited the medium referred to, and had reason to believe a communication received from my wife was marred by interpolations of a spurious character.

It is a little remarkable that the communication received through Mr. M., before alluded to, contained a reference to some circumstances attending this visit, in a way that strongly favors the supposition that it was dictated by this same false Spirit. A similar spirit might have been present with the man who mentally addressed Benjamin Franklin, alluded to by your correspondent, and have answered the letter as described by him. And so in the instance of the young man he mentions; all the circumstances no doubt transpired just as they are stated; but this, in my view, by no means proves the identity of the Spirit in communication; nor does the allusion to the reply given show that it contained anything farther than a general answer, and such as might have been given by any tolerably intelligent Spirit either in or out of the flesh, possessing clairvoyant power sufficient to penetrate and read the sealed letter, or the mind of the interrogator.

This matter of identity, it seems to me, Mr. Editor, is one of the greatest questions at issue in Spiritualism. Although I am aware that any attempt to dive into and explain the seeming mysteries that envelop the momentous subject, in its present stage, even by those who are the most deeply conversant with its phenomena (among which number I am far from placing myself) is even more absurd than that of a child who has not yet thoroughly mastered his alphabet, attempting to elucidate the most profound principles of elocution, or to explain the deepest problems in science—still, as the necessities of progress which seem to be a universal law, impel the very child, whether in intellect or in years, to conjecture, I may be allowed to suggest that it is possible that the present dispensation may be in accordance with what is described by the loved disciple of Jesus—a state of war in heaven, in which Michael the leader of the angelic hosts, fought against the Dragon and his angels, "who prevailed not, neither was their place found any more in heaven." Even so it would seem to me that the Almighty Father of all, whose dearest and all-controlling attribute is Love, has become, as it were, wearied with the impositions and puerile absurdities that have been heaped upon earth's children, by a self-constituted, and in multitudinous instances, corrupt and sensual priesthood, and has opened a door by which his angelic hosts may find access to, and impart greater light to, such as, in childlike simplicity, are prepared to receive it, but in accordance with general laws that admit of the like approach of evil Spirits, whose presence in the deceptive guise they have power to assume, can only be certainly detected by mortals when their Spirits are clothed as it were with the wisdom of the serpent and harmlessness of the dove; and who can only be subdued or expelled from the living temples of God by individual purity and unselfish love. If so, how careful should every true disciple of the glorious dispensation be, not to indulge in sinful habits, or covetous practices that may by the laws of affinity and attraction draw around him a class of deceptive Spirits, who, we know both by revelation and experience, have

power to transform themselves into the appearance of angels and to deceive many.

I have thought that before Spiritualism, so called, shall be prepared to work its great and holy mission on earth, the self money-making propensities that seem to control so many of mediums at the present time, and which threaten to make the pretension of its divine truths secondary to the spirit of covetousness be corrected; and a class of mediums be raised up, who, like the disciples of Jesus of old, will be prepared and willing to go forth on missions of love, without purse or scrip—neither seeking nor receiving pecuniary reward, and proving to the world, by the uniformity of their lives, and the unselfishness of their motives, that they do receive, through the ministrations of angels, that living water comes down from heaven and giveth life to the world.

In haste, yours respectfully,

THOMAS B. HAZEN.

#### B. C. H. ON ELECTRICITY.

A late writer in the TELEGRAPH exercises his faculties furthering the opinion that "the universe is but one (love) element," and evidently thinks that in saying this he has actually revealed the secrets of nature in her ultimatum.

I do not propose to argue with this writer; but for the interests of "Spiritualism" I am moved to point out the use he has made of the historic fact, that chemists now number fewer the simplest (not simple) compounds (not elements) than when chemistry as a branch of science was quite unknown. Is it possible that this writer can not see that what was an error, instantly and forever ceased to be such, in the very act of its being seen; and can he not see that to allude to it as though it was unknown to chemistry, is an absurdity?

Men of other ages, ignorant of the present chemistry—ignorant of the number of compound matters—surmised that there were a hundred such. This was an error. The chemist of our day, not ignorant of the number, has ascertained the number, and this is the fact and the truth; and yet our writer cites the fact that the ignorance (in which consisted the error) has been removed, as proof positive that it may still exist unconsciously!

If the chemist, proceeding from the more heterogeneous to the less so, is enabled to find only a less number of the simplest (not simple) matters than was supposed, this certainly is glaring evidence that he could not possibly be successively and subsequently in the ignorance ("error") which he has removed; or, in still other terms, to reach even our one element friend, the fact that he sees but sixty could not co-exist with the error that there was one hundred. As a matter of justice to those persons of culture who are attached to Spiritualism because of its knowledge of the future life, and as a matter of protection to those who are sensitive to ridicule, let it not be supposed, by our seeming acceptance of such vagaries, that what is said is true, namely, that in becoming Spiritualists we have lost our reason. Let it not be supposed that as regards "science" we are yet in the apron-string state; and when any teacher can enable us to realize one, even the simplest thing nearest him—sensation, for instance—then he may engage our attention to the solution of all things. The true man of science feels with force and vividness the utter incomprehensibility of the simplest fact, considered in itself; and though the scientific man may think he has succeeded in resolving all properties of objects into manifestations of force, he is not thereby enabled to realize what force is, but finds the more he thinks about it, the more he is baffled. For we Spiritualists, the first cultivators in a hitherto unknown field of science—a science transcending the mere antecedence and sequence of inert law—should guard against such vagaries as we may be judged by, and if we employ hypothesis at all, let us do so cautiously and sparingly, in subordination to the scientific method; let us elicit our doctrines from the facts, and let us, by our critical method, make every fact tell by referring it to its proper place; let us neither obtrude hallucinating vagaries, nor even bring ostentatiously and clamorously forward spiritual events, because they make a dramatic picture. If we do this we shall have no lack of fruit.

Every student of history knows that the variety and mass of hypotheses, foolish or reasonable, bear inverse ratio to the vitality of a movement; they are ominous of decay and decline. They indicate a *spent* and not a *virile* state of the movement which provokes them; and further, I have invariably observed that the language of such writers never defines the boundaries of an idea, nor does their style really reveal any distinct meaning or sense, as contained in the thought and style of a really exact mind. Their imperfect ideas, and parts and sections of such, are mere non-important fluxes of the self-consciousness without discrimination, and tending in the very act of conception to dissipation—mere mental motions, respirations, which are as different from philosophic utterance as the sound of the *Adrian* is to an orchestral symphony; and were it not for the illusion of the resemblance of such language to that of the real thinker, we should probably regard the articulation of such writers as revealing nothing to the philosopher but articulate motion subject to the laws of necessity.

Though I have taken a particular instance for my text, my criticism equally applies to other writings maintaining an ostensible relation to Spiritualism.

R. K. R.

Knowledge alone is the greatest good, and ignorance the greatest evil.—Socrates.



A DESCENT INTO THE GALAGOMBE.

points is from William O. Fries's "Hot Life in Egypt and Nubia," recently published by Harper & Brothers. We con- dense his narrative respecting the entrance, and extract his statement respecting the manner of escape, etc.

The bottom of which was a room large enough to hold a dozen porters. From this room he crawled, snake fashion, five or six yards, holding his light before him, and entered a room in which he could walk in a stooping posture eight or ten yards. He crawled, snake fashion, through another cavity twenty feet, when he says:

"I entered a very irregular chess, perhaps seventy or a hundred feet in diameter. Entrance to it was almost forbidden by clouds of dust that met me in the narrow passage through which I was crawling, dashing into my face, wounding my forehead and cheeks, clapping by scores to my hair and beard. Like so many thousand devils plunging the entrance to hell. I now give no adequate idea of the chamber of horrors in which I now found myself. Probably about the size of

entered along, each man having a fast beating heart, and listening to the throbs, and now, as I emerged into this room, the loud wail of the myriads of bats was like the sounds of another world, into which I had penetrated. I staggered forward to a rock and sat down, when a piercing yell startled me to my feet. It rang through the cavern as if the arch had been forming some poor soul. But it was only one of my poor friends, who were making their first

came to an Egyptian cathedral, and had never before encountered the like, with which I was thoroughly familiar. The one who was in advance was overwhelmed by the army that met him as he approached the room. . . . The atmosphere, if it may be so called, of this chamber, was beyond all description horrible. It was not an air to breathe in—there was too much ammonia for that. It was foul, vile, terrible.

[illegible]

"At length the passage became so narrow that my progress was entirely blocked. . . . The hole was about eighteen inches wide, and a little more than two feet high. Evidently, Mr. Toth did not pass his body to its narrow way up and down, and pushing with all the strength of my feet, as well as pulling with my hands on the floor and rocky projections, I forced myself along about eight feet in this strange position."

was broken to pieces, and my sole hope, in the event of a giving out of my faculties, was gone. At the time I thought little of it, hanging out at the occurrence as I called out to those that followed me; but afterward I remembered the accident with a shudder. The only argument that had allowed me to persuade myself to attempt this exploration was a promise that I would take brandy with me, which no one else had done, and that I would take brandy with me, which no one else had done.

"A vigorous push sent me out into a more open passage, and a sort of a doorway opened into a gallery on a level two feet lower, dumping down this step, I was, for the first time in nearly half an hour, where I could stand upright. My English friend shouted for help behind me. His flashlight was gone out, and he was literally stuck in the hole. I was

There was just here a sort of blind passage at the side of the gallery and I began to lift, and I found I was actually crawling over man- length as we crept, the rough and very low parts of the gallery and at a stooping posture mostly, but occasionally crawling as before, and at- tained some hundred feet, perhaps three, perhaps five hundred feet, and in a few moments we were all standing together. We now ad- dressed my candle to me, and gave him a hand to drag him through, touched my candle to his, and he was in the hole. I returned, or

the passage, in which the French expedition had carved their names. The wall was covered with a black substance, like the putrefaction of black, which the point of a knife would scrape off, exposing the white rock. Numerous stalactites hung from the ceiling, all jet black, and some grotesque stalagmites at the sides of the passages startled me no less with the idea that they were sculptures. This black, sooty matter can not account for, unless it be the exhalations in ancient times from

"The floor was covered with crocodile bones and monkey cloths. A mark of the falling into them would have made this a veritable hell. This idea was suggested, my English friends whose experience in the throw hole had been sufficiently alarming, vanished out of sight. I saw no key entry there. Having seen the monkeys and seized a few small stones from their hands, I descended out and left them to take care of themselves."

—A. J. HARRIS

Two Guilders. Advancing over the mountains and up the hill which was formed, I found that I was in one of the number of large chambers, of the depth of which it was, of course, impossible to get any

ing, as they were blind fold of mannered execution to the very cell  
ing. There was no means of estimating the number of them. When  
any there were thousands of them, I shall not be thought to exag-  
gerate, after I describe the manner in which they were packed

(According to the top of the bill and extinguishing all lights but one which made Abraham hold very carefully, I began to throw down the ends of the rope to the men below, and as I thought I had made an opening between the man and the ceiling, through which I could go on further, descending a sort of hill of those dead animals, I took as I had come up. In this way I progressed some distance, in a

[illegible][illegible]

This layer completed, a layer of palm branches was carefully laid over it, spread thick and smooth, and then a second and precisely other layer of crocodiles was made, and another of palm branches, and thus continued to the ceiling. These palm branches, stems and leaves, No leaf of the palm was decayed. There could have been no decay from the humidity and heat of the air. There were two thousand years.

"Lying down on the side of the hill, by the dim candle light, I thanked gods and men with ecstatic hands. Among all the pictures that my memory has painted of wandering life, I have none so tender and thrilling as this. As well it might, since, gold help! All these holidays in rooms was hell, a wait, a wait, a wait."

now in this prison. Five bottles of men that I drew out of the  
may before me, with their hideous and inaction. I dared  
to tell me in words the reproaches of which their silent towns  
rejoice so liberal; reproaches for punishing their abode and disturbing  
They were of the poorest and most common sort, destitute of any  
world.

"I was satisfied that the entrance we had effected was not by the passage known to the anglers, and that some other means had been used. 'There is no further,' I said to the guides at length. 'Let us go further,' I said to my disappointment. 'The name of position, much to my disappointment, contained no indication of its period, and bore no marks of its sacred to itself. One I found afterward in a thin paper box, wrapped in coarse cloth, and laid in the grave with the bones that

[illegible]

...for we know so little of the Egyptian theory of a hierarchy, we can not understand what part the birds and beasts were to play in the resurrection.

mans thus proved to be strong in death." "A physician meaning, as evidence of the bad habits of the ancient

man, who, by the way, had not heard the doctor's prescription very much, supposed he could get the oil and treat himself. The doctor saw this, and, one day, riding past the house of the German, he was pleased to see him out in the garden happily. The case seemed such a proof of the virtues of cod liver oil that he stopped to make more particular inquiries about it. "You have to be getting well," said he to the German. "Yes," I felt well," he answered.

"I have killed most every cat little dog I could catch, and the doctor had nothing to say, but rode quickly away, and noted in his long-handled book that consumption might be as readily cured with cod liver oil—*—Lancet Medical*

...tude cherishes great virtues, and destroys little ones.—S. Smith.

It ceases not to be a wonder that so many men and women exist in this practical age, who are not what they appear to be, when we look at the **FASHION**,  
APRIL 16, 1877

Look at that butterfly of the ball-room, a devotee of fashion. The  
might of lace and flowers makes a form whose beauty  
is soft, and away as the passing willow. Those weary fingers of  
fashion that are busy contrived to the detriment of the  
limbs, and away as the passing willow.

[illegible]

"What do you mean in my dance,  
 How do you make me feel a queen,  
 With nothing but a smile and a glance,  
 The scene changes, it was long ago  
 When I was a girl and you were a boy,  
 The happy evening has come and gone,  
 But I am still the same."

one dressed again. With a long jump she was in her feet, a swimming cap in one hand, "comforters" flippers are hurried over the two men, and she is able to hold the water. To avoid the unusual exertion of holding it over the shoulders. The hat is easily arranged now, for two-thirds of the team we so lately admired are hanging inside the mirror, and the other is in maned flight underneath.

[illegible]

The party itself, which made the dazzling route so fascinating, are not so rounded without the massive brackets which so lately decked Tigris' kids can only make a hand or foot look small when encased therein their heavily sewed garments. Oh, saints and angels, look down by your mercy upon a poor creature who is wadded in one of the better ones! Enlarge him if he needs it.

No monk and gentle woman  
 Has he so good his home,  
 An angel in her party—  
 But in her love a burn.  
 Harvard College, of \$500, to any party who shall be elected the year

[illegible]

Mr. Hayden went to work and produced a wage of \$350. Mr. Hayden was paid for every one percent above that he received \$250. Mr. Hayden was paid for every one percent above that he received \$250. Mr. Hayden was paid for every one percent above that he received \$250.

approved no sufficient means of testing the question practically, as the percentages claimed by Mr. Hogen were altogether unimportant, they contented the claim. The case went into court. No one on the globe could comprehend the question, and the learned judge also found itself entirely at fault. The case was accordingly referred to three well-chosen parties: Judge Joel Parker, of Cambridge; Professor Benjamin Pierce, the mathematician, and James H. Giles, of Lowell, the agent of the usual companies of Lowell in the case.

ment of the community power. Professor Parker furnished Mr. Francis the practical acquaintance with hydraulics, and those mathematical knowledge. That learned gentleman gave deep and study long before the problem was settled. But it was at last, and in Mr. Royden's favor, to whom the referee paid the sum of eighteen hundred dollars. Mr. Royden had previously constructed turning wheels valued at the extraordinary amount of eleven thousand dollars and fifty per cent.

principle of emulation is carried much too far in modern education. Many men are absolutely killed by it at the universities, and more injure their constitutions irreparably. The fault is to be more in that of blind imitation, which is too heartily acquiesced

lined, whereas the swimming system harts the digestion.



QUESTIONS FOR ELUCIDATION

BY SPIRITS AND MORTALS.

THE investigating class in the city of New York is composed, as far as possible, of intelligent men and women who are supposed to entertain the various popular theories involved in the questions to be solved. This class, until further notice, will assemble each succeeding Wednesday evening at the house of Charles Partridge, and in conducting the meetings the following order will be observed: At eight o'clock the question for the evening will be read, after which will be presented papers from our friends abroad, containing pertinent facts, modes of application to the question under consideration, and conclusions. Then the persons present will read their brief facts, arguments and conclusion, and enforce the same with such brief remarks as may render the elucidation of the subject more complete.

To give equal and the widest facilities to all persons—whether present or absent—to participate in the discussion, we therefore consider the several questions in their order, giving purpose to each at least one week's time, and probably more to some or all of them. The purpose being simply to elicit and present all of them. The purpose being simply to elicit and present all of them. The purpose being simply to elicit and present all of them.

First, Each contributor is requested to present in writing the facts on which his or her conclusions are based. Second, The mode of applying facts to the question. Third, Conclusions. Fourth, Remarks.

QUESTIONS.

25. What are the conditions and relations of the Spirit's existence? What are its surroundings, memory, etc.? What are its powers and susceptibility, and what are its sources of enjoyment?
26. Wherein consists the difference between man's life in the spiritual world and his life in the material world?
27. What effect has a premature physical death on man's spiritual life and destiny?
28. Have animals an organized spiritual entity—a self-conscious intelligence; and do they at death pass to another sphere or condition of existence?
29. What are the relations of mental to vital motion, and to what extent are the faculties of the mind capable of controlling the functions of the body?
30. Can the human mind, while in its earthly form and relations, produce psychological and physiological effects on other human minds and bodies with and without physical contact; and can it otherwise manifest its powers, through inanimate forms and substances?

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Where Moser's nuptial sphere with love perfumes  
The vault of ether, and from heaven down led;  
Seven months within a mortal's breast 'twas fed;  
And when the summer came, and when the skies  
Bent lovingly as over Paradise;  
When the last rose was breathing life away,  
Like beauteous maiden on her dying day,  
It sprang to outward shape; unform'd by art,  
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Author's Preface.

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